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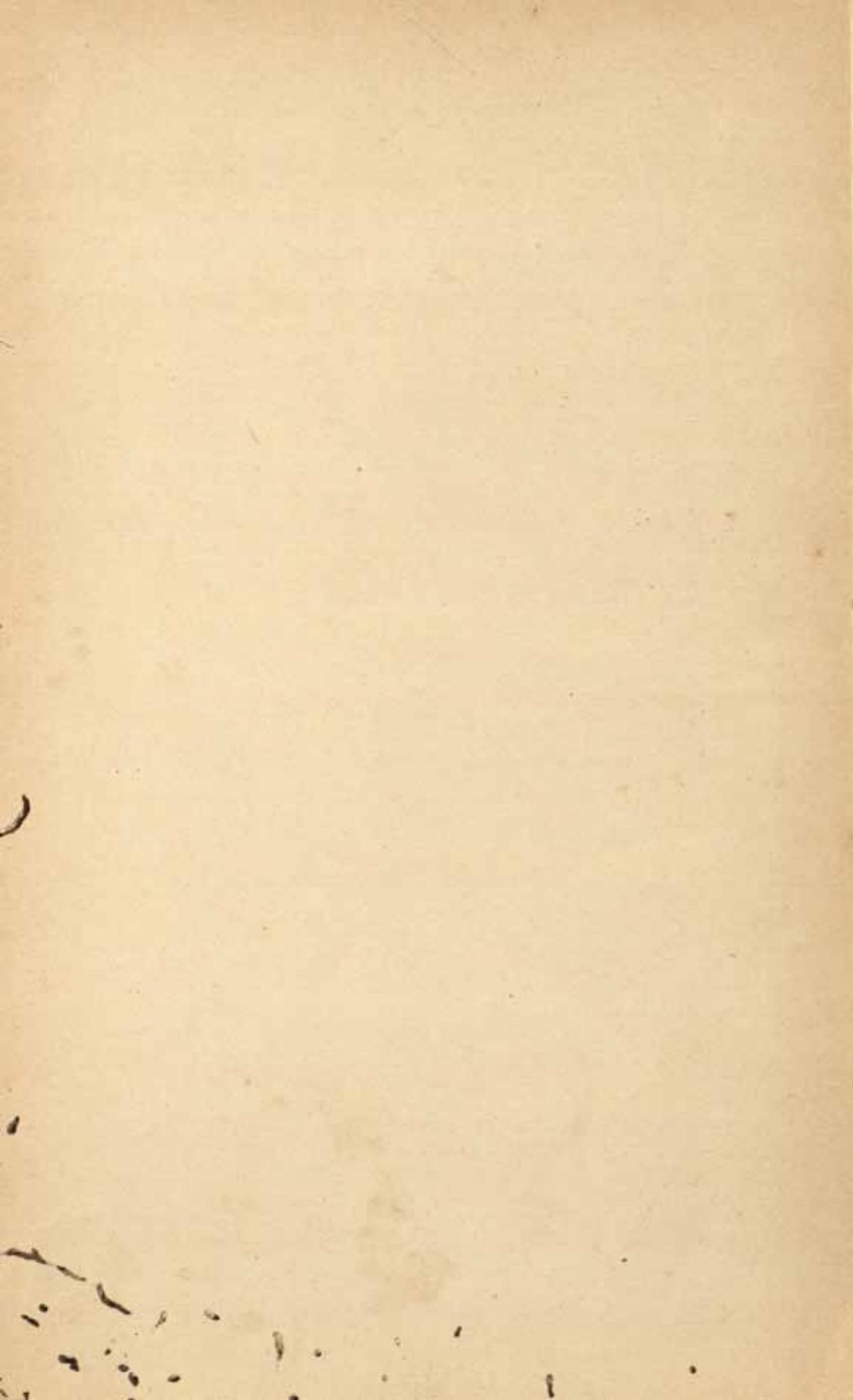
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Catalogue
OF THE
Arabic and Persian Manuscripts
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VOLUME IX
(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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O.P.L.B.

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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopaedias; Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention :

- No. 795. An autograph copy of *Madâr-ul-Afâdil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Aurangzib.
- No. 814. *Muntakhab-i Bahâr-i-'Ajam*, an autograph copy of Indarman's abridgment from his master Tek Chand Bahâr's exhaustive dictionary *Bahâr-i-'Ajam*.
- No. 817. *Maṣâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abû 'Abd Ullah Husayn bin Ahmâd uz-Zûzânî, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastûr ul-Lurğat*, a rare old grammatical dictionary, by Abû 'Abd Ullah ul-Husayn bin Ibrâhîm un-Nâfanî, died A.H. 499 = A.D. 1106.
- No. 820. *Tâj ul-Maṣâdir*, by Ahmâd bin 'Ali ul-Maqqari, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822. *Kitâb ul-Maṣâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustî.
- Nos. 823-824. *Muhâddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Maḥmūd bin ‘Umar ush-Shaybānī.

No. 849. A rare work on prosody and rhyme, written for ‘Abd Ullah Qutub Shāh, by Ulfatī Husaynī Sāwaji.

No. 869. An extremely rare and valuable copy of the fourth *Daftār* of Abul Fadl's letters.

No. 906. An accurate and well-written copy of Durrat ut-Tāj, a vast encyclopaedia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Quṭb-nd-Din Shirāzī (d. A.H. 710 = A.D. 1310) for Dubāj, or king of Gilān. Dated A.H. 1027.

No. 910. Jawāhir ul-‘Ulūm, an extremely rare encyclopaedia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humāyūn, by Muḥammad Fādil ‘Alī us-Samarqāndī.

No. 927. A correct and beautifully written copy of Ḥusayn Maybūdī's commentary on ‘Ali bin Abū Tālib's *Dīwān*, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the *Wiṣāyā-i Nizām ul-Mulk*.

No. 943. A very beautiful and correct copy of Sāyyid ‘Alī Hamadānī's *Dakhirat ul-Mulūk*, dated A.H. 968.

No. 948. Nafā’is ul-Kalām, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah ‘Alī Khān Fārūqī, the eleventh King of Khāndish, by ‘Abd ul-Latīf Munshī.

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield's appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still ; and whereas in the olden time Khân A'zam Tâtâr Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tâtârkhanîya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.

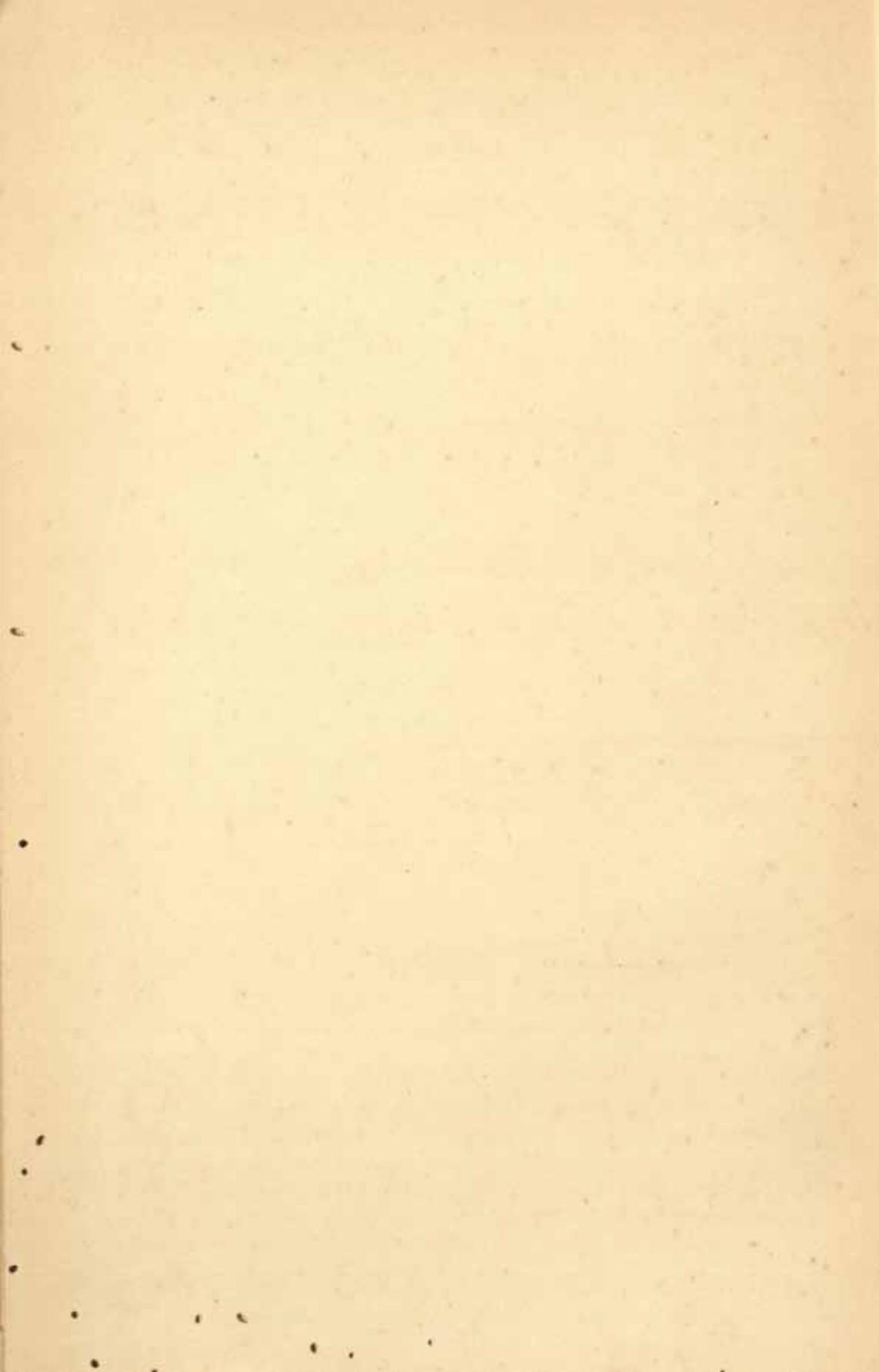


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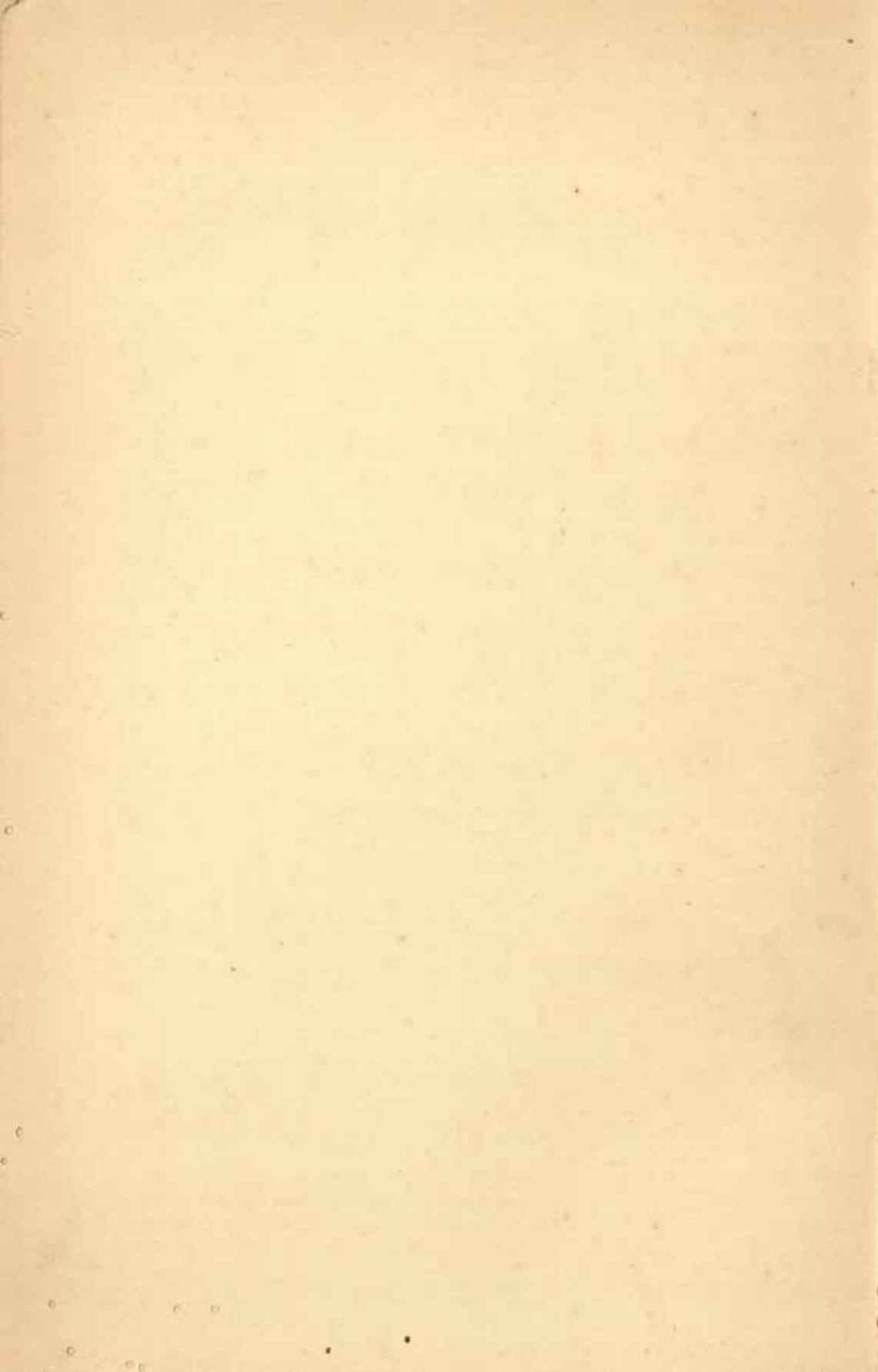
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ERRATA.

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41	.. 16	..	"المستنير" "المستنير" "should be"
98	.. 34	..	"Nuk'ât" .. "Nikât."
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177	.. 4	..	"بانت سعاد" .. "Bânt Sa'ad"



PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

fol. 30; lines 14; size $8\frac{1}{4} \times 6$; $6 \times 4\frac{1}{4}$.

صرف میر

SARF-I MİR.

The well-known treatise on Arabic inflexion.

Author: Abul Hasan 'Ali bin Muhammad bin 'Ali, called Sayyid Sharif-ul-Jurjani:

ابو الحسن على بن محمد بن على المعروف به سيد شريف
الجرجاني *

Beginning:—

ايدک اللہ فی الدارین کلمات لغت عرب سہ قسم آمد الخ

The Author, who was born A.H. 740=A.D. 1339 in Tāgū, a village in Astrābād, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Din and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779=A.D. 1377 he entered the court of Shāh Shujā' who appointed him as teacher in the Dār-ush-Shifā, Shirāz. When Timūr conquered Shirāz, A.H. 789=A.D. 1387, he sent Sayyid Sharīf to Samārqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Din Taftazānī (d. A.H. 791=

A.D. 1388). He returned to Shiraz, where he died on Tuesday, 6 Rabi' II, A.H. 816=A.D. 1413. See Qabas-ul-Hâwi, vol. I, fol. 151* (Lib. copy). Comp. also Habib-us-Siyar, vol. iii, Juz 3, p. 89; S. de Saey, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled میر صرف, or according to Hâj-Khal, ii, p. 304, تصریف السيد الشریف, is divided into three sections: noun (اسم), verb (فعل), and participle (حرف).

For other copies see Rieu ii, p. 522; W. Pertsch, Berlin Cat. pp. 180, 181 and 186, No. 1; E. G. Browne, Camb. Cat., p. 262, No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhâr Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size 11 x 6½; 8½ x 4½.

شافعی شرح

SHARH-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjîb's famous Arabic treatise on etymology and orthography الشافعی .

Commentator: Muhammad Hâdi bin Muhammad Salîh Mâzandarânî محمد هادی بن محمد صالح مازندرانی .

Beginning:—

الحمد لله رب العالمين و بعد جنين ميگوید ذرۃ بيمقدار
تراب الأقدام شيعيان ائمۃ اطہار الخ *

The Arabic original by Jamâl-ud-Dîn Abû 'Amr 'Uşmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjîb (d. A.H. 646=A.D. 1248), is a supplement to the same author's well-known Arabic grammar الكافية في النحو (comp. Hâj. Khal. vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muhammad Hâdi, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088=A.D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Hasan 'Ali Khân.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No. 2435; Buhâr Lib. Cat. vol. i, p. 199, etc. Another commentary on الشافعی, by Muhammâd Sa'd with the *takhallus* Gâlib, is noticed below. The Arabic original, with a Persian commentary by Muhammâd Sâlih Mâzandarâni (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

* علت انقلاب جمل انهاست

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 x 6; 6½ x 4.

عافية شرح شافعیه

'AFIYAH SHARH-I SHÂFIYAH.

Another commentary on Ibn-ul-Hâjîb's same grammatical work الشافعی.

Commentator: Muhammâd Sa'd with the *takhallus* Gâlib
محمد سعد المتخلس به غالب.

Beginning :—

ستایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد

* علم تصریف الخ

Muhammâd Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (d. A.H. 1108 = A.D. 1696), governor of Dihli in Aurangzib's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqâmât-i Harîrî, Kâfiyah, Shâfiyah and Tahdîb, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azîmâbâd. He also left two Diwâns in one of which he adopts the *takhallus* Sa'd and in another Gâlib. See Safinah-i Khwushgû, fol. 30^a. His other works are: (1) قندیل, a commentary on the Arabic grammar المصیب of Nâsîr bin 'Abd-us-Sayyid ul-Mutarrîzî (see No. 778); (2) انتخاب بی بدل, a commentary on Jâmi's Arabic commentary on the کافیہ of Ibn-ul-Hâjîb (see No. 776); (3) شرح نصاب الصیبان, a commentary

on the popular metrical Arabic-Persian vocabulary of Abú-Násr Faráhí (see Ethé Ind. Office Lib. Cat. No. 2387); میران الشعار (4), a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement, p. 120 (where the author is called Muhammád [B.] Sa'd); Búhár Lib. Cat. vol. i., p. 20^a.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following words:—

* و خاطر فاطر در حل معاقد دلایل و ایضاح غوامص مسائل *

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 772.

foll. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Muhammád Sa'd's commentary on Ibn-ul-Hájib's الشافية.

Beginning:—

ستایش و نیایش بسیار الخ *

In the conclusion of the present copy the commentator adds to his name the *takhallus* Gâlib محمد سعد المتخلص به غالب and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

foll. 93; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2$.

فصل اکبری

FUŞÜL-I AKBARI.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Ali Ilâhâbâdi سید اکبر علی الله آبادی.

The name is given so at the end of the MS., but the author

is generally known as على الكبير (not على اكبير) as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words هو العلي الكبير in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning :—

* الحمد لله رب العالمين بدان علمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Ahmâd Lakhnawî, Lucknow, 1884; with another commentary by Hîmâyat 'Alî Kâkûrâwî, Lucknow, 1898. A commentary on the *Fusûl*, entitled نوادر الوصول في شرح الفصون, by Muhammâd Sa'd Ullâh of Râmpûr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.

Not dated : 19th century.

Scribe : سید نجف علی عظیم آبادی

No. 774.

foll. 62 ; lines 7 ; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fusûl-i Akbarî*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is سید علی اکبر الله آبادی

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated ; 19th century.

No. 775.

foll. 52 ; lines 17 ; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUGAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar الكافية of Jamâl-ud-Dîn Abû 'Amr 'Uşmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjîb (d. A.H. 646 = A.D. 1248).

Beginning :—

الحمد لله كما هو والصلوة على نبيه و ولديه وبعد حفيظ
* محمد سليم را بخاطر فاتح رسید الخ*

The name of the author is partly wormed out, and the remaining part reads distinctly **محمد سليم** Muhammad Salim.

In the preface a reference is made to **كتب اللغة قاموس** and **كتب الكافية**.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. Khal. V, p. 6; G. Flügel, i, p. 162; Loth, Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on **الكافية**, ascribed to Mir Sayyid Sharif Jurjâni (d. A.H. 816 = A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled **سرایت**, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same **كافیه** is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed, Lucknow, 1884); 'Abd-un-Nâbi bin 'Abd-ur-Râsûl (lithographed, Kânpûr, 1881); a metrical paraphrase by Maulawî Ibrâhîm (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations.

Dated Dulqa'd, A.H. 1113.

No. 776.

fol. 122; lines 15; size $9 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

افتخار بی بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181, xvii.

Commentator: **محمد سعد جعفری** Muhammad Sa'd Ja'fari.

Beginning :—

* سپاس قدسی اسلیں حضرت آفید گلیرا سزاست الخ

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muḥammad Sa'd of 'Azimābād who wrote a commentary on the شافعی of the same Ibn-ul-Hājib. See No. 771.

Written in ordinary Ta'liq.

Dated A.H. 1234.

The scribe of the earlier portion is سید حمزة علی and of the latter میر بار علی ولد میر غلام.

No. 777.

foll. 141; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus:—

..... خانہ دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری
معروض میدارد و بر صفحہ التمس میں نگارد *

Written in ordinary Ta'liq, by order of Khwājah Qamar-ud-Din Khān.

Dated 1218 Faṣl.

No. 778.

foll. 162; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قندیل

QINDIL.

A commentary on Nāṣir bin 'Abd-us Sayyid ul-Muṭarrizi's (*d. A.H. 610 = A.D. 1213*) well-known Arabic grammar (see المصباح Khal. Vol. V, p. 582; Loth. Arab. Cat. No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262).

Commentator: Muḥammad Sa'd محمد سعد.

Beginning:—

* سپاس و ستایش بسیار و متحممت و آنچوں بی شمار الخ

The commentator, who in the colophon of the following copy is said to be a native of 'Azimābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hājib's

الشافية (see No. 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Fasli.

No. 779.

foll. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated; 19th century.

No. 780.

foll. 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MIŞBĀH.

Another commentary on the same Arabic grammar المصباح of Nāṣir bin 'Abd-us-Sayyid ul-Mutarrizī un-Nahwī, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hāj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذمی الاقعام جاعل النحو فی الكلام كالملجع فی الطعام
..... اما حرف شرط است کاهی در آغاز کلام آرند الخ *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hāj. Khal. loc. cit.; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.

Dated 18 Rajab, A.H. 1231.

Scribe سجاد حبین

No. 781.

foll. 197; lines 15; size 10 x 6; 8 x 3½.

منار الصوابط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody.

Author: 'Abd-ül Bâsit.

Beginning:—

عشق مجذون حسن اوصاف لیلی افروزیست که دامغ دلهای
تمذا الخ *

The work, is divided into 17 *Bâb*, as follows:—

- باب اول در بیان فواید معنی مختلفه حروف تهجه و تبدیل اینها *
- باب دوم در تحریر قوانین فارسی *
- باب سوم در تحریر نحو و تحقیقات اعراب قواعد فارسی *
- باب چهارم در تالیف ترکیب قواعد معنی و الفاظ *
- باب پنجم در تدقیق حذف و ایجاد کلمات و حروف فارسی *
- باب ششم در تحصیل الفاظ که مخصوص ترکیب آخر کلمه باشد *
- باب هفتم در امتیاز انداز متأخرین از متقدمین *
- باب هشتم در تحقیقات لغات *
- باب نهم در منحاورات متقدمین *
- باب دهم در صفات و تواریخ و تغیر معما *
- باب یازدهم در علم عروض و قوافي *
- باب دوازدهم در ادیاک مضمون احادیث *
- باب سیزدهم در قصص شاهزادمه وغیره *
- باب چهاردهم در چندی قوانین فجوم مقدار متدال اشعار *
- باب پانزدهم در انواع اشعار *
- باب شانزدهم در پیوی مضمون هندی و تلازم بیانی انداز طریقه شعرای سلف و حال *
- باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130=A.D. 1717, is expressed by the title **منار الضوابط**.

Written in ordinary Ta'liq.

Not dated; 19th century.

Scribe علام علي.

No. 782.

fol. 165; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; 6 x 3.

شرح الفية

SHARH-I ALFIYAH.

A Persian commentary on Abū 'Abd Ullah Muḥammad bin 'Abd Ullah bin Mālik-ut-Tā'i's famous Arabic grammar **الفية**.

Commentator: Muḥammad 'Ali bin Maulānā Āqā Bābā-i Sarkānī. محمد علي بن مولانا آقا باباى سرگانى.

Beginning:—

الحمد لله رب العالمين بر ضمائر صافية اصحاب سخن و ابصار
ثانية ارباب حكم پوشیده نیست *

The author of the Arabic original, who is better known as Ibn-ul Mālik un-Nahwī, died, according to Hāj. Khal. vol. i, p. 407, in A.H. 672=A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A.H. 1155=A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Būhār Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Būlāq, A.H. 1253; Lucknow 1263; edited by De Sacy, 1833, and, with Ibn-i 'Aqil's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same **الفية** by Sultān Muḥammad bin 'Ali of Kāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe **معز الدين محمد بن محمد صادق** says that he copied the MS. at the request of his master Mirzā Bahā-ud-Din Muḥammad.

No. 783.

foll. 248; lines 12; size 12 x 8; 8 x 5.

شرح الفيه

SHARH-I ALFIYAH.

An exhaustive commentary on Muhammad bin 'Abd Ullah bin Mâlik-ut Tâ'i's Arabic grammar "الفيه", in two volumes.

Commentator: 'Abd Ullah bin Mansûr ul-Qazwîni
عبد الله بن منصور القزويني

Beginning:—

خوبتر کلمه که از باب کلام نحو آن صرف اوقات الخ *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work "الفيه" for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words:—

درین دو بیت بیست حرف بیان کوده که جیعا مخصوص اند باش
و عمل ایشان جراست *

No. 784.

foll. 250 (249-498); lines and size same as above.

The second volume of the above work, beginning:—

جراست الا خلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Hâfiż Nûr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'unwân at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazîr-i 'Aṣaf (i.e. the Wazir of Aṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Hâfiż Nûr Ullah flourished under Nawwâb Aṣaf-ud-Dauiah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Ta'dîkirah-i Khwushnawisân, p. 46.

No. 785.

foll. 248; lines 15; size $10 \times 6\frac{1}{2}$; 7×4 .

شرح الفيه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar الفيه.

Commentator: Muhammad Shâdiq Barûjardi محمد صادق بروجردي

Beginning:

الحمد لله على آلة و الصلوت على و بعد چنین گوید بنده*

قليل البضاعة محمد صادق بروجردي الخ *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfiyah, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, Dulqa'd, A. 1183.

Scribe ملاسلیم بن .. العجلانی

No. 786.

foll. 233; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریایی لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian.

Authors: Inshâ Allah Khân and Mirzâ Qatil: انشاد الله خان و میرزا قاتل: قتبل.

Beginning:

شکلی بی اندازه داوریرا سزاوار است که زبان آدمی را بلغتمنی

گوناگون بخطق آورد الخ *

Sayyid Inshâ Allâh Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential

posts under the Mughal emperors. His father, Mir Mashâ Allâh, with the *takhallus* Maşdar, was a court physician of Aurangzib, and a friend of Amir-ul-Umarâ Nawwâb Dulfâqâr Khân (the well-known Amir of Aurangzib's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Mashâ Allah to leave Dihli, and he came to Murshidâbâd, where he entered the service of Nawwâb Sirâj-ud-Daulah. Inshâ was born and brought up in Murshidâbâd, but in his youth he went to Dihli (during the reign of Shâh 'Âlam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Hakim Sanâ Ullah Khân Firâq (pupil of Khwâjah Mir Dard), Hakim Qudrat Ullah Khân Qâsim (also pupil of Mir Dard), Shâh Hidâvat, Miyân Shikîbâ, Mirzâ 'Âzîm Beg 'Âzîm (pupil of Saudâ), Mir Qamar-ud-Din Minnat of Sûnipat (see No. 418), and Shaykh Wali Ullah Muhibb. Inshâ held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshâ went to Lucknow, where he held similar poetical disputes with the eminent poets Mushâfi (see No. 709), Jur'ât (*d.* A.H. 1225 = A.D. 1810), Qatil (Nos. 434-435) and others. He secured the patronage of Nawwâb Âsaf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mirzâ Sulaymân Shikûh (*d.* A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwâb Sa'âdat 'Ali Khân (Nawwâb of Lucknow, A.H. 1212-1229 = A.D. 1797-1813), from whom he received warm favours and liberal rewards. In his later days Inshâ incurred the displeasure of the Nawwâb, and was removed from the court. According to a chronogram by Basant Singh Nishât, quoted in Âzâd's Ab-i Hayât, p. 269, Inshâ died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Ab-i Hayât, pp. 259-309; Garcin de Tassy, Littérature Hindouï, vol. i, p. 244; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshâ was well versed in Urdû and Persian, and also knew Turkish and Pushtû. Besides the present work he left a Urdû Kulliyât; a Persian Diwân; a Persian Maşnawî, entitled شیر برج written in imitation of Bahâ-ud-Dîn 'Âmulî's Nân-wa-Halwâ (see No. 291); a Persian Maşnawî consisting of words of letters none of which have diacritical marks; a Persian Maşnawî, called شکر نامه, written in praise of Nawwâb Sa'âdat 'Ali Khân; Satires in Urdû; a Persian poetical paraphrase of the well-known Arabic grammar عاملة by 'Abd-ul-Qâdir bin 'Abd-ur-Rahman ul-Jurjâni (*d.* A.H. 471 = A.D. 1078); a Persian treatise, called طائف السعادت, containing

witty sayings of Nawwâb Sa'âdat 'Ali Khân (see Rieu iii, p 961).

For Qatil's life see No. 434.

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Ali Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatil jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâbjahânbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatil took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. بحث السعادات و إرشاد ناظمي بلده سلطنت - شهر جوپور with sub-divisions, termed and مدت دار (in five Durr-dânah) and seven Jazirahs, enumerated in the preface. Printed, Murshidâbâd, A.H. 1266. by Inshâ Allah and Qatil.

The work consists of one *Sadaf* مدت دار (in five *Durr-dânah*) and seven *Jazirahs* جوپور with sub-divisions, termed شهور بلده سلطنت and enumerated in the preface. Printed, Murshidâbâd, A.H. 1266.

Written in fair Ta'liq.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

fol. 21; lines 18; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

دستور المبتدئي

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs.

Author: Ṣafi ibn Nasîr. صفي ابن نصیر.

Beginning:—

الحمد لله الذي يصرف الحوال و يخفف الالتجال ويكشف العلل
، يصلح العمل الخ *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'il.

The explanations are given in the form of questions and answers.

Comp. Rieu ii, p. 524; W. Pertsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No. 2428; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmi, Cawnpore, 1863. Again at Cawnpore, 1878.

with two appendices called Tabṣirah and Takmilah, and marginal notes.

Written in ordinary Ta'liq.

Dated Rabi' I, A.H. 1249.

Scribe مسید نجف علی.

No. 788.

foll. 22; lines 13; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

ریاض الحروف

RIYÂD-UL-HURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibratî عبرتی.

Beginning:—

بعد از ستایش گویی حرف بزرگ آفینی که الف قامت سرو

* قدان الخ

The author, who designates himself only by his poetical *nom de plume* 'Ibratî, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatî. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mir Altâf Husayn Khân for the use of Mahdî Hasan. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair Ta'liq.

Dated 20 Dulqa'd, A.H. 1271.

No. 789.

foll. 61; lines 9; size 8×5 ; $6 \times 3\frac{1}{2}$.

قواعد فارسي

QAWÂ'ID-I FÂRSÎ.

A Persian grammar.

Author: Raushan 'Ali Ansâri Jaunpûri روشن علی انصاری جونپوری

Beginning :—

بعد حمد حضرت آفیدگار جل جلاله و نعمت جذاب *

Raushan 'Ali, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the *Farhang-i Rashidi*, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Mugaddimah*, eleven *Bâb* and a *Khâtimah*.

For other copies see Rieu, *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520-2571; Bûhâr Lib. Cat. vol. i, p. 202. Printed at Calcutta, 1828; 1833; Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Safar, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Raushan 'Ali's *Qawâ'id-i Fârsî*, beginning as above.

The latter portion of the MS., fol. 30-61, contains the *Mugaddimah* of the *Farhang-i Jahângîrî* (see Nos. 797-801), beginning :

مقدمه مشتمل است بردوازده آئین - اول دریان اطلاع اسم پارس

بر ملک ایران الخ *

Folios are misplaced in some places.

Written in ordinary Ta'liq.

Not dated; 19th century.

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

fol. 451; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شرف نامه احمد منیری

SHARAF NÂMAH-I AHMAD MUNAYRÎ.

A Persian dictionary.

Author: Ibrâhîm Qiwâm Fârûqî.

Beginning:—

بِذَمَّ خَدَلَوْنَدَ هَسْتَنَى بِهِ اسْتَالَخُ *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Din Yahyâ Munayrî, the celebrated Indian saint (*d. A.H. 782 = A.D. 1380*), whose discourses entitled معدن المعانی, and letters or مكتوبات are noticed later on in this catalogue.

The work was composed in the reign of Abul Muzaaffar Bârbak Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as فومنگ ابراهیمی شرفنامہ ابراهیمی.

This copy concludes with two panegyric Qasîdahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qasîdah: دایما ورد زبان فتح هست و هم ظفر - بو المظفر باریک شد شاد عالم داد و هست.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb*, each of which is sub-divided into *Fasl*, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertsch, Berlin Cat. p. 195, No. 19; Ethé, Ind. Office

Lib. Cat. No. 2457; Mélanges Asiatiques, iii, p. 494, and ix, pp. 514 and 515.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 792.

fol. 287; lines 16; size $10 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the Sharaf Nâmah-i Ahmed Munayri.

One or two folios are missing from the beginning and the MS. opens abruptly thus:

هیچ دانی در نیاید فارسی را چند حرف *

Written in ordinary Indian Ta'liq.

Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.

fol. 396; lines 17; size 12×8 ; $9 \times 5\frac{1}{2}$.

موید الفضلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary.

Author: Muhammed ibn Lâd.

Beginning:

محمد متواتر و مدائیج متکاثرہ مرداور دانا و دستگیر توانا را که
بدائلیف چندین حروف الخ *

Blochmann, who describes the work in his Contributions, p. 9, calls the author Muhammed bin Shaykh Lâd of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work:

For Arabic words the *صراح* and *النَّاج*, and for those of Fârs, Rûm, Samarqand, Mâwarâ-un-Nahr, etc., *لسان الشعرا* - *دستور* - *ادات الفضلا* - *شوقنامہ* - *طبع حقائق الاشتيا* - *شرح مخزن اسرار* - *مودید القوارید* - *زبان گویا* - *الأفضل* - *فخر قواس* and *فرهنگ علمی* - *قندیة الطالبين*.

Later on he adds that for the sake of convenience he has observed the following abbreviations:—

دَسْ ; اَدَاتِ الْفَضْلَ لِلْشِعْرِ ! لَانِ الشِّعْرِ لِلْفَضْلِ ; مَرَاجِ تَاجِ لِلْفَضْلِ ; مَرَاجِ تَاجِ لِلْفَضْلِ ; قَنْيَةِ الطَّالِبِينِ لِلْقَنْيَةِ ; شُرْفَنَامَهِ لِلْشِّرْفَنَامَهِ ; زَقَانِ كَوْبَا لِلْزَقَانِ ; دَسْتُورِ الْاَفَاضِلِ لِلْدَسْتُورِ ; مَوْيِدِ الْفَضْلِ لِلْمَوْيِدِ ; طَبِ حَقَائِقِ الْاَشْيَاءِ لِلْحَقَائِقِ ; شَرْحِ مَغْرِنِ الْاَسْوَارِ لِلْشَّرْحِ ; مَوْيِدِ الْفَضْلِ لِلْمَوْيِدِ .

The work is divided into *Kitâb*, *Bâb* and *Fasl*. The *Kitâb* is arranged according to the first letter and the *Bâb* according to the last. Each *Bâb* consists of three *Fasl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shâh Nâmah* of Firdausi, the *Khamsah* of Nizâmi, the poems of Sanâ'i, the *Diwâns* of Khâqâni, Anwâri, Zuhûri, 'Abhari, Hâfiż, Salmân, Sa'dî and others. The *Khâtimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227, Ethé, Bodl. Lib. Cat. No. 17:0; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Bûhâr Lib. Cat. vol. i, p. 192; Salemann in Mélanges Asiatiques, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated Dulqa'd, A.H. 1226.

No. 794.

foll. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

كشف اللغات والاصطلاحات

KASHF-UL LUĞÂT WA'L İSTİLÂHÂT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sufis.

عبد الرحيم بن احمد سور شیخ

Beginning:—

الحمد لله رب العالمين اما بعد حمد وصلوة ميكويه اغوف

* العجاج الخ

We learn from the preface that the author, while reading with his son *Shaykh Shihâb*, the *Diwân* of Qâsim-i Anwâr, found that many words occurring in the *Diwân* were not explained either in the *فرهنگ شیخ محمد بن شیخ لاد* or *فرهنگ شیخ ابوالايم قوام*

dictionaries such as کنز اللغت - تاجین - صراح were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the فرهنگ جهانگیری, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahim Bihārī. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muhammad bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khal., vol. i, p. 214, that the work was written about A.H. 1060 = A.D. 1650, is therefore erroneous. The work is also known as فرهنگ شیخ عبد الرحیم بخاری; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fasl*. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E.G. Browne, Camb. Catalogue, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq.

Dated 1251.

No. 795.

fol. 545; lines 18; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

مدار الا فاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd Faydî bin Asad ul-Ulâ 'Ali Shir Sirhindî الله داد فیضی بن اسد العالی علی شیر سوہنڈی. Rieu and others have اسد العالی for اسد العلما.

Beginning:-

ای نام تو ورد هر زبانی دگر است *

Ilahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farid Bukhârî, afterwards Mumtâz Khân, (d. A.H. 1025=A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the Surâh, Muhajjib-ul Asmâ, Tâjâyn and its commentaries,

Nisâb-us Şibyân, Qunyat ul Fityân, the Persian, Dari, Pahlawî and Turkish words from the old works Zufân Gûyâ, also called Panj Bakhsî, Adât-ul Fudalâ, Tabakhtûrî, Hall-i Luğât-uş-Shu'arâ, Sharaf Nâmah-i Ibrâhîmî, and the modern works, Tuhîfat-us Sa'âdat-i Iskandari and Muayyid-ul Fudalâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Fâsl*. Each *Fâsl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ف - ع and ت.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593 :—

خلعت اتمام پوشید این عروس زیدا در تاریخ ذی حجه الحرام

* سنه الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *takhallus* Faydi :—

چو این نامه را خامه تیر زد (تیز رو
به پایان رسند از سر اختمام
بی سال تاریخ او از قضا
خود گفت فیضی بکو فیض عام

فیض علم is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstâni translation of the Madâr-ul-Afâdil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

..... و بعد آن جمله تسویید بمقدمة بیاض جلوه گر گردید بید احرق
الطلاب مولف این کتاب البداد فیضی سرهنگی افاض اللہ علیہ سلیمان
فیوضه الخفی در عهد سلطان السلاطین قامع بنیان الفجرة و المتمردین

جلال الدين محمد اکبر بادشاهة غازی خلد الله تعالى ملکه و سلطانه و افاض
العالمين ببره و احسانه در روز پنجم شنبه بیست و نهم شهر ربیع المرجب
زید قدره در شهور سنه الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription, 29 Rajab A.H. 1001, is erroneous, because the month Rajab precedes Dulhijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq.

No. 796.

fol. 305; lines 19; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author: Muhammād Qāsim bin Hāji Muhammād Kāshānī,
محمد قاسم بن حاجی محمد کاشانی المتنخلص
بـه سوری.

Beginning:—

ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند

* هنر پرور

The author, who originally belonged to Kāshān, spent most of his days in Isfahān. Taqi Auhādi, fol. 321^b, who praises the present work, says that when he finished his dictionary سومه سلیمانی at Isfahān, Surūrī accused him of plagiarism and maliciously reported so to Mirzā Muhammād Wazir Khurāsānī. The Governor, says Taqi, reprimanded Surūrī and the latter had to leave Isfahān for Kāshān, but went again there after Taqi had settled in India. According to some, Surūrī was the son of a shoe-maker, and Taqi, who says that Surūrī spent his days at Isfahān as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâhjahân and died on his way to Mecca. See Riyâd-us-Shu'arâ, fol. 184^a; Şuhuf-i Ibrâhim, fol. 388^b (where the author is confounded with Surûrî Kâbulî); Sprenger, Oude Cat p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix, pp. 531–535, No. 67. The arrangement is that the *Bâb* is formed by the first letter and the *Fasl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996–1038 = A.D. 1587–1628). It is also known as لغت سروزی فرهنگ سروزی and *Ferheng-e-Soruzi*. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, Berlin Catalogue, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Camb. Catalogue, p. 230; Ethé, Bodl. Lib. Cat. Nos. 1729–1731; Ethé, Ind. Office Lib. Cat. Nos. 2478–2480; Cat. Codd. Or. Lugd. Bat. i, p. 96. Comp. also Haj. Khal. v, p. 325; Blochmann, Contributions, pp. 12 and 16–18; *Mélanges Asiatiques*, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahângîrî* (see Nos. 797–801), about A.H. 1028 = A.D. 1619, comp. Ethé, Bodl. Lib. Cat. No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 797.

foll. 413; lines 25; size $13\frac{1}{4} \times 9$; $8\frac{1}{2} \times 4\frac{1}{2}$.

فرهنگ جهانگیری FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Din Husayn Injû bin Fakhr-ud-Din Hasan of Shirâz جمال الدين حسين انجو بن فخر الدين حسن شيرازي

Beginning:—

دکه بر لوح زبانها حرف اول فام اوست الخ *

The author, a native of Shiráz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4=A.D. 1585-6). He rose to high distinction under Jahāngir, who gave him the governorship of Bihār, and subsequently, A.H. 1027=A.D. 1617, the title of 'Adud-ud-Daulah. He died in Āgrah some years after A.H. 1030=A.D. 1620.

The author commenced the work under Akbar and finished it under Jahāngir in A.H. 1017=A.D. 1608, expressed by the words رَضِيَ فِرْهَنْگُ نُورُ الدِّينِ جَهَانْجِيرِ in the following versified chronogram:—

مرتب گشت این فرهنگ نامی	باسم شاه جم جاده جهانگیر
چو جستم سال تاریخش خرد گفت	زهی فرهنگ نور الدین جهانگید

According to the *Tuzuk-i Jahāngiri*, p. 359, the author presented a copy of the work to Jahāngir in the 18th year of the reign, (A.H. 1032=A.D. 1622).

The *Muqaddimah*, divided into twelve sections آئین treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bāb* and the first the *Fasl*. The *Khātimah* treats of metaphors, and figures of speech, compound words, etc., in five در.^۱

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix, pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Būhār Lib. Cat. vol. i, p. 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertsch, Berlin Catalogue, pp. 192-197; J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiatique, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The چهار عنصر دانش of Amān Ullah Khānahzād Khān Firūz Jang (who died A.H. 1046=A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510; Salemann, loc. cit. p. 543, No. 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

foll. 550; lines 23; size $13 \times 7\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another complete copy of the Farhang-i Jahāngīrī, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabi' I, (year not given).

Scribe: نعمت الله ابن حسن

The *Khātimah*, written in fair Nasta'liq by خواجه حسن ابن خواجه حسن, is dated A.H. 1204.

No. 799.

foll. 573; lines 21; size $11 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the Farhang-i Jahāngīrī, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

foll. 364; lines 25; size 11×6 ; $7\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another copy of the Farhang-i Jahāngīrī, without the *Khātimah*, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwān.'

Not dated; apparently 18th century.

No. 801.

foll. 577; lines 25; size $12 \times 6\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

The same.

Another complete copy of the same Farhang-i Jahāngīrī, beginning as above.

A splendid copy. Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Dated Muḥarram, A.H. 1069.

Scribe : شاه محمد.

The seals of Nawwāb Sayyid Vilayāt 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 802.

fol. 673, lines 21 ; size 12 × 8 ; 9 × 5½.

برهان قاطع

BURHĀN-I QĀTI'.

The well-known Persian dictionary.

Author : Muhammad Husayn, poetically surnamed Burhān, bin Khalaf ut-Tabrizi. محمد حسین المتخلص به برهان بن خلف التبریزی.

Beginning :—

ای راهنما بهر زبان در افواه از نام تو برند زبانها بتو راه

The author says that he has included in the present work the contents of the Farhang-i Jahāngiri, Majma'-ul Furs of Surūri, Surmah-i Sulaymāni (by Taqi Auhadi), Ṣihāh ul-Adwiyah of Husayn-ul Anṣārī, but that he has omitted the poetical quotations. The work is dedicated to Sultan 'Abd Ullah Quṭub Shāh bin Quṭub Shāh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram :—

چو برهان از راه توفیق بزدان میر این مجموعه را کردید جامع
پی تاریخ اتمامش قضا گفت کتاب نافع برهان قاطع

It consists of nine *Fā'idah* on the Persian language, its letters, particles and orthography; twenty-eight *Guftār* comprising the dictionary proper. The twenty-ninth *Guftār* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rieu ii, p. 500; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, pp. 230 and 231; Ethé, India Office Lib.

Catalogue, Nos. 2495–2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18–20; Hâj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Ahmed 'Âsim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjahânâbâd, Rabi' I, A.H. 1225 = April, 1810.

Scribe: علی‌جی مل.

No. 803.

foll. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the Burhân-i Qâtî', beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion, and the paper is getting brittle.

The transcription of the copy was commenced in Sha'bân, A.H. 1151 and finished in Rabi' II A.H. 1152.

No. 804.

foll. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHIDI.

A Persian dictionary containing the contents of the Farhang-i Jahângîrî (see No. 797) and the Farhang-i Surûrî or Majma'ul Furs (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashid bin 'Abd-ul Gafûr ul-Husayni ul-Madani ut-Tatawi عبد الرشید بن عبد الغفور الحسینی المدّانی التّاتوی.

Beginning:—

ستایشی که آرایش سر نامه هر سخن و پیرایش دیباچه هر نو

* د کهن الخ

'Abd-ur Rashid, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Lugât (see No. 833), completed

this work in A.H. 1064 = A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the *Burhân-i Qâti'* (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753; Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in *Mélanges Asiatiques*, tome ix p. 546, No. 95. Edited in the *Bibliotheca Indica* by Maulavi *Dulfaqâr 'Ali*, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splieth under the title 'Grammaticæ Persicæ præcepta ac regulæ,' Halle, 1846; it also forms the basis of '*Abdul-Wâsi'* *Hânsawi*'s grammar.

Written in Indian Nasta'liq.

Dated *Rabi' I*, the fourth regnal year of Bahâdur Shâh.

No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

أشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: *Gulâm Ullah Bhikan Siddiqî ul-Hânsawi ul-Ğaznawi*
عَلَمُ اللَّهِ بُهِكَنْ صَدِيقِي الْهَانْسَوِيُّ الْغَزْنَوِيُّ

Beginning:-

حمد بیحد و شزار بیعد مر خالق الخلقی را که وجود بشر را ز جمله
موجودات مراتب اعلی داد چنانچه آیه کریمة و لقد کرمدا بنی آدم الى
آخرة دال این حال است *الغ* *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A.H. 1082 = A.D. 1671, سنه هزار و هشتاد و دو but according to the chronogram: i.e. 1968-855, it is A.H. 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 *Rabi' I*, A.H. 1224.

شنا الله بردوانی
Scribe

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

"MS. No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhikan of Hânsi. [Sd.] J. H. Blochmann 1870."

On the left side of the above note the same Blochmann remarks thus:

"Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809-10)."

It is to be noticed that the date "A.H. 1113," which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 806.

foll. 640; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of بخار عجم (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to Khâlis (*d. A.H. 1122 = A.D. 1710*), Mir Najât (*d. A.H. 1126 = A.D. 1714*), Bidil (*d. A.H. 1133 = A.D. 1720*), Bahâr-i 'Ajam (comp. *A.H. 1152 = A.D. 1739*) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from ش to a portion of الف, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ:—

* شاخ شکسته که برو آشیانی ذهن *

The next word explained is شاخل:—

شاخل - بفتح خاء و ضم آن غله ایست که در زبان هند ارہر خوانند *

The MS. breaks off in the beginning of the letter ل with the word لا طالل:—

..... بطاؤ غير منقوطة و همزة مكسورة قبل از لام - بیغافانده - حکیم شفایی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated: 19th century.

No. 807.

fol. 115; lines 17; size $10\frac{1}{4} \times 6; 7 \times 3\frac{1}{2}$.

چراغ هدایت

CHIRÂG-I HIDÂYAT.

A poetical glossary.

Author: Sirâj-ud Dîn 'Ali Khân, poetically surnamed Ârzû سراج الدین علیخان آرزو تخلص.

Beginning:—

* اما بعد حمد راضع جمیع لغات و مصوات بر انصاف و افضل موجودات

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Luğat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângiri, (see No. 797) Surûrî (see No. 796) Burhân-i Qâti' (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muhammad Shâh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirâj-ul Luğat, it is arranged alphabetically, the first letter determining the *Bâb*, the second the *Fâṣl*. It has been printed in the margins of the lithographed edition of the غیاث اللغات, Nawal Kishor Press, Kânpûr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq.

Dated Safar, A.H. 1240.

Scribes: اصر سنگه و خوشوقت زای.

No. 808.

fol. 281; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 809.

fol. 101; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 810.

fol. 283; lines 16; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{2}$.

مرآت الاعطلاج

✓ MIR'ĀT-UL ISTILĀH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mukhlis اند رام مخلص.

Beginning:—

یادا در مقامی که کوئیان ملاد اعلیٰ باوجود سودن زمزمه حمد

الغ

The author, a Khatri Hindū of Lahore, was a pupil of Mirzā Bidil, and a friend of Ārzū. He was attached to the service of Muḥammad Shāh, and was honoured with the title of Rai Rāyān. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian *Diwān* and left a collection of letters and a history of the war of Muḥammad Shāh with Nādir Shāh (Elliot's History, vol. viii. p. 76). For his life see *Safinah-i Khwushgū*, fol. 203^b; *Gul-i Ra'nā*, fol. 278^a; *'Iqd-i Surayyā*, fol. 60^a; *Safinah-i Hindi*, fol. 77^b.

تحقيق اصطلاحات
which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabi' I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

نواذر المصادر

NAWÂDIR-UL-MAŞÂDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lâlâ Tek Chand Bahâr.

Beginning:—

بعد سیايش خداوند خرد آفرين دانش آموزگار تعالی شانه ^{الله}

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of *Zand* and *Pâzand* verbs taken from the *Farhang-i Jahângiri* (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramadân, in the fourth regnal year (?); apparently 19th century.

No. 812.

foll. 396; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

مخطوطات الشعراء

MUŞTALİHÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Irân.

Author: Wârastah وارسته.

Beginning:—

بسم الله مجربها ميخوانم و سفينة کندی در بحر سخن میرانم الخ *

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkoti Mâl after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شافعی and a *Tâdkirah*. He finally settled at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâti'*, p. 12. See also Sprenger, Oude Catalogue, p. 146, where the author's anthology, entitled جنگ زنگ رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rieu ii, p. 503. Lithographed at Lucknow, 1888, and, with *Khulâsah-i Bahâr-i 'Ajam*, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

The folios towards the end of the copy are water-stained and damaged.

No. 813.

foll. 225; lines 23; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'lîq with an illuminated head-piece.

Not dated; 19th century.

No. 814.

fol. 1420; lines 19; size $12\frac{1}{2} \times 7$; $9 \times 4\frac{1}{2}$.

مختصر بهار عجم

MUNTAKHAB-I BAHĀR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chând Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam, by Indarman. اندر من

Beginning:—

بهار آفرینی که گلبرگ زبان انسان را استعداد نگهت سخن کرامست

فروضوده النج *

In the preface Indarman, a pupil of Lâlâ Tek Chând, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768.

Indarman's preface is followed by his master Lâlâ Tek Chând's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbih-ul-Gâfilin by Sirâj-ush-Shu'ârâ (تنبیہ الغافلین سراج الشعرا), and a short treatise by Mir Muhammad Afâdî Shâbit (رسالہ مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Mustalihât-ush-Shu'ârâ of Wârastah (معطلاحت الشعرا) (see No. 812), the treatise by Anand Râm Mukhlîs, and one in which the author's name was not mentioned. و رسالتہ دیگر کہ نام مؤلف دران مذکور نبوده. Tek Chând then gives the chronogram يادگار فقیر حقیر بهار which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads يادگار فقیر حقیر بهار با ۲۵ سال, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A.H. 1162 = A.D. 1748. Our copy has سال ۲۵ instead of سال ۲۰ in Rieu's copy. In my opinion both the readings سال ۲۵ and سال ۲۰, which convey no sense, are incorrect. The correct reading seems to be يادگار فقیر حقیر بهار ماده سال تاریخ انعام

Tek Chand also wrote a treatise on letters, entitled جواهر العروف (lithographed in Kānpūr, A.H. 1267) and another on verbs, called نوادر المصادر (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, Histoire de la Littérat Hindouie, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, Contributions, pp. 28-30. Lithographed at Matbū'-ul-'Ulūm Press, Dihli, A.H. 1853, under the title مصطلحات بار عجم.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و الملة كة باتمام رسید منتخب كتاب بهار عجم تالیف استادی مخدومی تکچند بخط فقیر حقیر ... اندر من اول روز پنجهشنبه شهر شوال سنه دولازده از جلوس شاه عالم بهادر باشاده غازی موافق سال هزار و يكصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size 10 x 6½; 7 x 3½.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حساب - روز شمار - يوم؟ يوم الحساب و له دائم بما بدولت
و ايام عمرها - دائم کره بدامن يوم الحساب ده - آخرت - فردا - جرا -
حشر - محشر - رستاخيز - رستاخيز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسامي بهشت - اسمي دوزخ - اسمي دنيا - اسمي زمانه
اسمي آسمان - اسمي زمين اسمي شهر اسمي سلاح -
اسمي تير، and so on.

The copy ends thus:—

اسلامی جای - محل مکان خیام فرماید - با مردم
نا اهل مبادم صحبت - کز مرگ بتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to *Sharaf Nâmah* (see No. 791) and cites examples mostly from ancient poets such as Khâqâni, Anwâri, Zuhûri, Mujir-i Bailaqâni, Khusrau, Hasan Dihlawî, Salmân, Hâfiż, etc. In some places he also quotes Jâmi.

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 816.

foll. 75; lines 13; size, 9 x 5½; 6 x 3.

لُبّ لَبَابٍ

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author: Khwâjah Amir خواجه امیر.

Beginning:—

بعد از حمد خداوند زمین و آسمان و نعمت رسول مقصود ان
* نکان الخ

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment لب لباب: it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible *Nasta'liq*.

Dated 4 Shawwâl, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll. 162; lines 15; size 8 x 5; 5½ x 3.

مُصَادِر

MAŞĀDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qādī Abū 'Abd Ullah ul-Husayn bin Aḥmad uz-Zūzānī: قاضي ابو عبد الله الحسين بن احمد الروزنی.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثْرَةً بِمَا لَامَهْ تَأَوَّلَ حَتَّىٰ أَتَيْتَ عَلَىٰ الْحُرْفَ الصَّحِيحِ
، انتَهَتْ مَا لَامَهْ إِلَيْهِ *

According to the author of the *Bugyat-ul Wu'ât*, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also *Hâj. Khal.* vol. ii, p. 93; Rieu, p. 505.The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم) , irregular (ناقص) (اجوف) , defective (مضاعف) and re-duplicate verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair *Naskh* with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سُودَةُ المَذْنَبِ الْعَاصِيِّ إِنْ مُحَمَّدٌ طَالِبُ زَيْنِ الْعَابِدِينَ فِي ثَانِي
عَشْرِ شَهْرٍ مَحْرُمٍ الْحَرَامِ سَنَةُ خَمْسٍ وَّ تَسْعِينَ بَعْدَ الْأَلْفِ فِي بَلَدِهِ اَحْمَدٌ
نَجْرُ مِنَ اللَّهِ التَّوْفِيقُ *

In several places on the title-page the work is called نَاجِ المُصَادِرِ زُوْزَنِي.

Several notes and 'Ard-didahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Alamgir's time, dated A.H. 1116.

Another of one is dated A.H. 1188. The third, also disfigured, partly reads زین الدین ... بیادر and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعی Badi-i, whose *Takhallus* appears thus in the concluding lines :—

این چندین لفظ بدیعی را بدیعی نظم کرد
تابود در روزگار از دی همین نام و نشان

Beginning of the glossary :—

از پس حمد خداوند زمین و آسمان
در لغة نظمی کنم همچون لائی عمل

It is written in ordinary minute Naskh.

No. 818.

foll. 99 ; lines 17 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

The same.

Another copy of Zūzāni's Maṣādir, beginning as usual :

الحمد لله على سوابع آلية المساعدة افواجاً الخ *

Written in fair Indian Ta'liq.

Not dated ; 19th century.

No. 819.

foll. 153 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author : Abū 'Abd Ullah bin Ibrāhim bin Ahmad un-Naṣanī. ابو عبد الله الحسين بن ابراهيم بن احمد النثري.

Beginning:

الحمد لله الذي ابدع العالم بقدرته و خص بنى آدم بكرامته الخ *

According to Brock, vol. i, p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muharram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal, vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'liq

Dated A.H. 1114.

No. 820.

fol. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MASÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maṣâdir of Zûzâni (see No. 817).

Author: Abû Ja'far Ahmad bin 'Ali ul-Maqqâri ul-Bayhaqî ابو جعفر احمد بن علی المقری البیہقی

The author of the Buġyat-ul-Wu'ât, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramadân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal, vol. ii, p. 93.

This copy of Bayhaqî's Tâj-ul-Maṣâdir deceptively begins thus with the preface of Zûzâni's Maṣâdir:—

الحمد لله على سوابع آلية مسابقة افواجا و سوابع نعمائه المتلاحدة ازواجا قال القاضي الامام الجل السيد ابو عبد الله الحسین بن احمد الرزوفی ... هذة مصادر ترجمتها و نفحتها و جردتها عن شواهد الحديث والشعر الخ *

A comparison with the following copy of Bayhaqi's *Tâj-ul-Mâṣâdir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzânî's *Mâṣâdir*. The name of Zûzânî, occurring in the third line of the present preface, has been penned through and corrected thus in the margin :

بدل - الشیخ الاصمّ ابو جعفر احمد بن على المقری البیهقی *

In the preface (line 26), as well as in the colophon, the work is called *تاج المصادر*.

The author of the *Bugyat-ul-Wu'ât loc. cit.*, calls this work "Fountains of dictionary" *بنایع اللغة*. It is to be noticed however that it bears a close agreement with the *Mâṣâdir* of Zûzânî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqi's *Tâj-ul-Mâṣâdir* is an enlarged recension of Zûzânî's *Mâṣâdir*.

The contents of the *Tâj-ul-Mâṣâdir* have been described in Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

وقع الفراغ من انتساب هذا الكتاب الميمون المبارك الموسوم بتأج
المصادر المفسوب بالبیهقی ... يوم الثغرين الثغری عشرین من شهر جمادی
الاولی سنہ خمسین و ثمانیاہی على يد اعف عبا لله الملک الحمید
محمد بن محمد (illegible) غفر الله له *

Fols. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

رسالة الحرفة العضدية Risâlat-ul-Harfiyat-ul-'Adudiyyah, so called in the colophon.

Author : 'Adud-ud-Dîn 'Abd-ur-Rahmân bin Ahmad ul-Îji
عُضُدُ الدِّين عَبْدُ الرَّحْمَانِ بْنِ أَحْمَادَ الْأَيْجِي

Beginning :—

نبذة فایدة تشمل على مقدمة و تنبیه و تقسیم و خاتمه الخ *

The treatise explains the meaning of the technical term *الوضع* and consists of a *Mugaddimah*, a *Tanbih*, a *Taqsim* and a *Khātimah*.

Brock, vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work *الرسالة الوضعية العضدية*. It is also known as *الرسالة الوضعية*, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

تمت الرسالة الحرافية العضدية بعون الله وحسن توفيقه على يد
أغفف العبد سيد احمد بن سيد امام الحسيني المرغيناني في مدرسة
سلطان الزمان ... (illegible)

Not dated; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Ali and Imām Shāfi'i.

II.

ابو على مختار البصري المعتبر : *المنتل* al-Muṣallaṣ, by Abū 'Alī Muḥammad bin Mustanir ul-Baṣrī, better known as Qutrub: بقطروب.

Beginning :—

* قال ابو على القطب هذا كتاب الفتن و سميتة المثلث

According to Hāj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the *Tāj-ul Maṣādir*.

Dated 24 Ramadān, A.H. 845.

The colophon is followed by a note, dated 22 Ramadān, A.H. 1120, in which the price of the *Tāj-ul Maṣādir* is recorded as rupees five only.

No. 821.

fol. 229; lines 27; size 10 x 7; 8 x 4½.

The same.

Another copy of Bayhaqī's *Tāj-ul Maṣādir*.

Beginning :—

* الحمد لله رب العالمين حمداً يفوق حمد الشاكرين النعم

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated; apparently 14th century.

The title-page contains a list of the contents.

No. 822.

fol. 167; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

كتاب المصادر

KITÂB-UL MASÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Maṣâdir (see No. 820).

Author: Abû Bakr Muḥammad bin 'Abd Ullah ul-Bustî
محمد بن عبد الله البستي

Beginning:—

كتاب المصادر - تاليف الشیع ابی بکر محمد بن عبد الله ... بن
البستی رضی اللہ عنہ - بسم اللہ الرحمن الرحيم الحمد لله رب العالمین *

On the next folio we find the following beginning which runs thus after بسم اللہ الرحمن الرحيم .

قال الشیع ابو بکر مصنف هذا الكتاب •

The contents are similar to Bayhaqî's Tâj-ul Maṣâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes.

Not dated; apparently 15th century.

No. 823.

fol. 172; lines 19; size $12 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

مهدب الاسماء

MUHADDAB-UL-ASMA.

A vocabulary of Arabic nouns explained in Persian.

Author: Maḥmûd bin 'Umar bin Maḥmûd bin Mansûr ul-Qâdi
محمد بن عمر بن محمود بن مانسۇر القادى
عنصور القاضى الرونجى السنجرى تم العربى عن قبيلة شيبان

Beginning :—

• الحمد لله الذي خلق الخلق بقدرته الخ

The work is noticed in Hāj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitāb*, each subdivided into three *Bāb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God اسماء الله العصي. The author enumerates the following sources :—

- كتاب البلغة - كتاب الاسامي الموسوم با السعدي - الاسامي و الاسماء
اصطلاحات المنطق - المشاهير - الروضة - ترجمان القرآن - كنز الاسامي
غريب المصنف.

A correct and complete copy.

Written in fair *Nasta'liq*.

Not dated ; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page :

كتاب مهدب الاسما في مرتب الحروف تصنيف مسحوم بن عمر بن
منصور القاشي الرنجي السنجري ثم العربي من قبيلة بنى شيدان - كتابه
حقير حلقة بدلوش عالمان خدا بخش ابن مولوي محمد بخش خان مرحوم
٢٩ ستمبر سنة ١٨٧٩ *

No. 824.

fol. 183 ; lines 19 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

A defective and incomplete copy of Maḥmūd bin 'Umar us-Sanjari's *Muhaqqab-ul Asmā*, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary *Naskh*.

Not dated : 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only بقيمة پنځرویه خربه شد ۲۵ فوریه سنہ ۱۹۰۲.

No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 1$.

نصاب الصبيان

NIŞÂB-UŞ-ŞİBYÂN.

The most popular Arabic-Persian vocabulary.

Author: Abû Nasr Farâhi.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الامام
الجل العالم بدر الحق و الشرع و الدين ... ابو نصر محمد بن الفراهي *

There are different readings of the author's name. Hâj Khal, vol. ii, p. 559 gives the author's name as الشیخ بدر الدین ابی نصر مسعود بن ابی بکر الفراہی جامع الصغیر of Muhammad bin Hasan ush-Shaybâni (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it لمعة البدر, on which 'Alâud-Din Muhammad bin 'Abd-ur-Rahmân ul-Khujandî wrote the commentary ضوء اللمعة. The same Hâj Khal, vol. vi, p. 347, while noticing the present work, calls the author ابی نصر مسعود بن ابی بکر بن حسین بن جعفر الادیب الفراہی and says that Sayyid Sharif Jurjâni wrote an appendix تعلیقہ on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called بدر الدین ابونصر الفراہی, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called ابونصر فراہی مسعود بن حسن بن الادیب and in No. 2381 ابو نصر محمد الفراہی. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268; Tabriz, 1846; Isfahân, 1869; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhim Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38; lines 11; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Abû Nasr Farâhi's Nisâb-us-Sibyân.

Beginning:—

* همیگوید ابو نصر فراهی

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ف and the Persian by ف.

Written in fair Nasta'liq, with occasional notes.

Not dated; 19th century.

Scribe: سید محمد علی پسر میر احمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy.

No. 827.

fol. 31; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Abû Nasr Farâhi's Nisâb-us-Sibyân, beginning:

* همیگوید ابو نصر فراهی الن

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe: نجیب الدین.

No. 828.

fol. 76; lines 5; size $8\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The same.

A very correct and valuable copy of the same Nisâb-us-Sibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabi' II. A.H. 1111.

Scribe: محمد طاهر الكازروني.

No. 829.

fol. 83; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

شرح نصاب الصبيان

A commentary on the *Nisâb-us Sibyân* of Abû Nasr Farâhi.The copy begins without a preface with the first *Qitâh* thus:—

القطعة الاولى - بضم همزة و سكون واء ... اول نحستين يعني پارة
نحستين ازین کتاب الخ *

Written in a hasty Nasta'liq.

Not dated; 19th century.

Some folios are written diagonally.

No. 830.

fol. 521; lines 21; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{4}$.

الصراح من الصلاح

A'S-SURÂH MIN-AS-SIHÂH.

A very valuable copy of the well-known abridgment of Jauhari's (*d. A.H. 393=A.D. 1002*) famous Arabic dictionary, the *Sihâh*, with the addition of the Persian equivalents.

Author: Abul Fadl Muhammed bin 'Umar bin Khâlid, commonly known as Jamâl-ul-Qurashî: ابو الفضل محمد بن عمر بن خالد: المدعو بجمال القرشي.

Beginning:—

قال الفقير الى مولاه الغني به عن سواه الخ *

In the conclusion the author says that he completed the work 16 Safar, A.H. 681 = A.D. 1282, in Kâshgar, and that he made a fair copy of the original in Dulqa'd, A.H. 700 = A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fâsî*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507; E. G. Browne, Camb. Catalogue, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i, p. 69; O. Loth, Arab. Cat. pp. 282-283; Ethé, Ind. Office Lib. Catalogue, Nos. 2388-2390; Ethé, Bodl. Lib. Catalogue No. 1645; Hâj. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwān.

Not dated; 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Şurâh*, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{4} \times 3\frac{1}{4}$.

كتب اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary.

Author: Muhammad bin 'Abd-ul Khâliq bin Ma'rûf
الخالق بن معروف

Beginning:—

جواهر کنوز لغات حمد و سباش ثناوا (نثار) بارگاه حضرت
منتكلمی الخ *

In the preface the author tells us that he compiled this work from the *Sîhâh*, *Mujmal*, *Dastûr*, *Maṣâdir*, *Ikhtiyârât-i Bâdi'i*, *Lugât-ul-Qurân*, and *Sharh-i Nişâb*. It is dedicated to Kâr Giyâ Sultân Muhammad, who reigned in Gilân from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultân's son and heir apparent Kâr Giyâ Mirzâ 'Ali, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân, of Patna, is found at the beginning and end of the copy.

No. 833.

fol. 380; lines 17; size 10 x 5½; 7 x 3½.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-Î- SHÂHJAHANI.

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rashid bin 'Abd-ul Gafür ul-Husaynî ul-Madani ut-Tatawî. عبد الوشید بن عبد الغفور الحسینی المدّنی التّتّوی.

Beginning:—

ستایش و سیلس مانک الملکی که تذکار آلای الخ *

The author, whose Persian dictionary فرهنگ رشیدی is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Shâhâh and the Surâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words منتخب بی بدیل i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp. Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne, Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 150; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cal. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'iq with an illuminated head-piece.

Not dated; 19th century.

No. 834.

fol. 247; lines 20; size $12\frac{1}{4} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rashid's *Muntakhab-ul-Lugāt*.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

أبْنَدَا أَغَازْ كُرْدَنْ - أَبْنَعَادَ خَوَاسِتَنْ - أَبْنَلَادَ آزْمُودَنْ وَ دَرْ بَلَا وَ رَنْجَ
فَكَنْدَنْ الشَّمْ *

Written in fair Ta'liq, by order of Sayyid Farhat 'Ali.

Dated 3 Rabi' I, 1244 Fasli.

Scribe: حامد حسين

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy عاصي احمد حسين غفر الله ذنبه

No. 835.

fol. 64; lines 13; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شَرْحٌ نِسَابٍ بِدِيعٍ

SHARH-I NIŞĀB-I BADI'.

A commentary on the work *Nisāb-i Badi'*.

Commentator: Lâlâ Tek Chand, with the *takhallus* Bahâr.

(See Nos. 811 and 814.)

Beginning:—

چون غرض از تسوید این حرف تحقیق الفاظ و حل معانی و توضیح
صنایع بدم *

The original work *صنایع بدم*, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words.

The commentary itself begins thus on fol. 3^a.

مصر شهر و شهر ماه و ماه آب و خوف سیم - مصر بکسر عیم و سکون
صاد و راء مجهولین نام شهری معروف *

An edition of the *Nasab Badī'ah* by Muḥammad Sharif, son of Shaykh Muḥammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible Ta'liq.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92; lines 13; size 9½ × 6½; 6½ × 3¾.

(لغت ترکی)

(LUGĀT-I TURKI.)

A vocabulary of Turki or Oriental Turkish, explained in Persian.

Author: Faḍl Ullah Khān فضل الله خان

Beginning:—

سبحان الله هر کا از انصح عرب و عجم گل لا احصى ثناوا *

The author calls himself a cousin of Sayf Khān Chākū صورزاده سیف خان، and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.

The work is divided into three *Bâb*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahîm, at Calcutta, A.H. 1240.

Written in legible *Nasta'liq*.

Not dated; 19th century.

HINDI-PERSIAN DICTIONARY.

No. 837.

foll. 105; lines 9; size $8\frac{3}{4} \times 6$; $6\frac{1}{2} \times 4$.

خواص اللذات

GARÂ'IB-UL LUĞÂT.

A dictionary of Hindi words, explained in Persian.

Author: 'Abd-ul Wâsi' Hânsawî.

Beginning:—

سبحانك رب العزت عما يصفون الخ *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirâj-ud-Din 'Ali Khân 'Ârzû; see No. 838.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

14501

No. 838.

foll. 155; lines 26; size 14×8 ; 11×6 .

خواص اللغات

GARĀ'IB-UL-LUGĀT.

A Hindi-Persian dictionary arranged alphabetically.

Author: Sirāj-ad-Din 'Alī Khān, poetically surnamed Ārzū
سراج الدين عليخان المتخلص به آرزو.

Beginning:—

سبحانك لا علم لنا الا ما علمنا بعد حمد و سپاس معلم
الاسماء و صلوة و سلام افحص الفصحى الخ *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled *خواص اللغات*, containing the Persian, Arabic and Turki equivalents of Hindi words, which, however, was not free from defects. The present author, Ārzū, therefore prepared this revised and corrected edition of the work. The *Gārā'ib-ul Lugāt*, to which Ārzū refers, is evidently the work of 'Abd-ul Wāsi' Hānsawī, noticed under No. 837. Comp. Rieu iii, p. 1030; see also Sprenger, Oude Catalogue, p. 135; Garcin de Tassy, Littér. Hindouie, vol. i, p. 228.

Written in ordinary Ta'liq.

Dated Ṣafar, A.H. 1227.

PUSHΤŪ DICTIONARY.

No. 839.

foll. 405; lines 13; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

فرهنگ ارتضائی

FARHANG-I IRTIDĀ'I.

Paradigms of Pushtū verbs with interlinear paraphrases in Persian and Hindūstānī.

Author: Muhammad Irtidâ Khan

Beginning :-

تھمیدی کہ مقدسان ملا اعلیٰ بادای حرفی از طومارش بلا احصی
غناہ علیک اختصار نہیں گد *

The author says that he belonged to the Afġān tribe 'Umar Khayl, and was the son of Nawwāb Amān Khān, the cousin of Amir-ul Umarā Nawwāb Najib-ud Daulah Bahādur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtū dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihli, where he was requested by Rājah Pearay La'l to compile a work on Pushtū words and phrases. He مصاحب سيف و القلم ناظم الدوله سيف الملك دوستدار
dedicates the work to خان ارجمند صستر سنت پهادر شہامت چنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 166 *Fasl*. It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions مضارع - ماضي - مصدر - مفعول - مفعول نهي and امر - معمول occasionally followed by phrases. The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstâni, denoted on the margin by the letters ف (Persian) and ه (Hindûstâni). The Pushtû words, written in bold Naskh, are indicated by the letter ب.

Written in fair Ta'liq.

Dated, A.H. 1225.

عبد الرحمن : Scribe

MISCELLANEOUS.

No. 840.

foll. 94; lines 15-19; size 9×6 ; $7 \times 3\frac{1}{2}$.

I. An anonymous glossary of Pârsî, Dari and Pahlawî words, explained in Persian.

Beginning:—

الحمد لله رب العالمين أما بباید داشت که این زبان را
پارسی خوانند و دری و پهلوی و سبب آنست الخ *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pârsî words used by Firdausî in the Shâh Nâmah, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ترجمة الفاظ پارسی که ملک الكلام
فردوسي شاهنامه بدآن مننظم ساخته *

III. Fol. 18. غرائب اللغات. Garâ'ib-ul Lugât. The Hindi-Persian Dictionary by 'Abd-ul Wâsi' Hânsawi (see No. 837).

The first two glossaries, written in learned Nasta'lîq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'lîq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9 x 5; 6½ x 3.

المعجم في معايير اشعار العجم

AL-MU'JAM FI MA'ÂYIR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.

Author: Shams-i Qays. شمس قيس.

Beginning:—

الحمد لله المنعم بمنعمت الجلال الموصوف بصفات الكمال الخ *

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muhammâd, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i, p. 203.

The present MS., which forms a part of the basis of Mirzâ Muhammâd's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabi' II, A.H. 1183.

No. 842.

fol. 74; lines 17; size 8½ x 5¾; 5½ x 3.

معايير الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muhammâd Sa'd Ullâh, who edited the work with his own commentary, entitled معيار الانفكار A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Nasîr-ud-Dîn Tûsî (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhri

ibn Muḥammad Amīrī ul-Harawī, in his *صنایع الحسن* (see No. 848), also ascribes the present work to Naṣīr-ud-Dīn Ṭūsī.

Beginning :—

الحمد لله حمد الشاكرين و الصلوة اما بعد اين مختصر يسٌت
در علم عروض و قوا في شعر تازی و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows :—

Muqaddimah :—On the intrinsic value of poetry and arts connected with it: مقدمه در بیان ماقیت شعر و ذکر صناعتی که شعر را بدان: تعلق باشد, in three *Fasl* :—

(1) Definition of Poetry; fol. 1^b. فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages, fol. 3^a. فصل دوم در اسباب اختلاف اوزان و قوانین در لغات

(3) Arts connected with poetry, fol. 3^b. فصل سیم در ذکر صناعتی قایقه شعر را با آن تعلق باشد

Fann I. On metres, fol. 4^a, comprising the following ten *Fasl* :—

(1) on fol. 4^b: در اشارت باجزای اولی شعر

(2) on fol. 6^b: در گیفته انتبار حرف منتحر و ساکن در شعر و اشارات: بتقطیع شعر

(3) on fol. 8^b: در اجزای قایقه شعر که از حرف منتحر و ساکن مولف شوند:

(4) on fol. 10^a: در ارکان شعر که مولف است ازین اچرا

(5) on fol. 11^b: در بحثها و دوائر

(6) on fol. 16^b: در تغیر ارکان و القاب آن و تفصیل فروج هر یک

(7) on fol. 28^a: در تفصیل اوزان مستعمل در هر بمعربی

(8) on fol. 53^b: در تغیر زیادت که تعلق بارکان ندارد

(9) on fol. 54^b: در ذکر معانی بعضی القاب مذکور پیارسی

(10) on fol. 56^b: در بیان فایده منفعت علم عروض

Fann II. On rhyme, comprising the following ten *Fasl* :—

(1) on fol. 57^b: در حد قایقه و اقسام آن

(2) on fol. 59^a: در بیان حروف و حرکاتی که اجزای قایقه باشد

(3) on fol. 60^b: در احکام این حروف

(4) on fol. 63^a: در انواع قوانین بنزدیک عرب

(5) on fol. 64^a: در عبوب قوافي بنزديك عرب
در ذكر حروف و حرکات قوافي بنزديك پارسي گويان و ذكر :
(6) on fol. 66^b: در عبوب قوافي بنزديك عرب
در ذكر حروف و حرکات قوافي بنزديك پارسي گويان و ذكر :
رديف
(7) on fol. 70^b: در انواع قوافي بنزديك پارسي گويان
در قانیه اصلي و معمول و ذكر شاكلان
(8) on fol. 71^b: در بعضی احکام قوافي بر مذهب پارسي گويان
در بعضی احکام قوافي بر مذهب پارسي گويان
(9) on fol. 72^b: در عبوب قوافي خارسي
(10) on fol. 73^b: در عبوب قوافي خارسي

The Mi'yâr-ul-Ash'âr, composed in A.H. 649 = A.D. 1251, was lithographed at Tîhrân in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muhammed Sa'd Ullah Murâdâbâdi under the title ميزان الافتخار في شرح معيار الأشعار (see No. 843).

Written in fair Nasta'lîq.

Not dated; 18th century.

Presented to the library by Sa'âdat 'Ali Khân of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11; size 10½ × 6½; 7 × 4.

میزان الافتخار

MÎZÂN-UL-AFKÂR.

A commentary on the *معيار الأشعار*, a work on prosody and rhyme ascribed to the celebrated Nasîr-ud-Din Tûsî (see No. 842), with the text.

محمد سعد الله
Commentator: Muhammed Sa'd Ullah Murâdâbâdi
مراد آبادی

Beginning:—

حمد وافر خارج از دائرة عروض بيان خالقی را سراجست که بصر مدببد
فیضانش سطح زمین را با این طول طویل بسیط ساخته است *

Qâdi Muhammed Sa'd Ullah was born at Murâdâbâd in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmân, a pupil of 'Abd-ul-'Ali Bâhr-ul-'Ulûm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shâh 'Abd-ui-'Aziz, and studied under Muhammed Hayât Lâhauri, Shir Muhammed Khân and Mufti Muhammed Sadr-ud-Din Khân Sadr-us-Sudûr of Dihli. In

A.H. 1243=A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muhammad Ashraf, Muhammad Zuhûr Ullah, Muhammad Ismâ'il Murâdâbâdi and Hasan 'Ali Muhaddîs. He performed a pilgrimage in A.H. 1270=A.D. 1853 and after his return went to Râmpûr, of which place, according to some, he was appointed a Qâdi in A.H. 1273=A.D. 1856, and died there in A.H. 1293=A.D. 1876. His other works are القول المانوس في صفات القاموس حاشية شرح سلم حمد الله - نوادر الوصول في شرح الفصول - معصل العروض مع شرح زاد الليب إلى دار العجيب - جعفني etc., etc. His son Hâfiż Lutf Ullah was also an eminent scholar of Râmpûr. See Hadâ'iq-ul Hanâfiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muhammed Sa'd Ullah wrote in A.H. 1264=A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzâ Muhammed Ridâ Khan Bahâdur Fath Jang, with the *takhallus* Barq: موزا محمد رضا خان بهادر فتح جنگ المتخلس به برق: and dedicated it to Wâjid 'Ali Shâh, the last king of Awadh. The preface is followed by a biographical account of Nasir-ud-Din Tûsi, to whom the original work is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tûs on Saturday, 11 Jumâdâ I, A.H. 597=A.D. 1200 and died at Bağdâd on 18 Dulhijjah, A.H. 672=A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله أين جمله خبريه يأشد يا انشائيه بهر حال حمد وستايش

Written in bold Nasta'liq.
Not dated; 19th century.

او تعالى است الخ *

No. 844.

fol. 15; lines 17; size 9 x 5; 6½ x 3½.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjâni. صيد شريف جرجاني
Beginning:—

قال السيد الإمام ... على المشتهر بالسيد الشريف الجرجاني *

The author has already been mentioned in connection with his popular work صرف مير (see No. 769).

The present work is divided into the following three *Bâb* :

I. fol. 1^b.

الباب الاول في علم المعانى

II. fol. 5^b.

الباب الثاني في علم البيان

III. fol. 10^b.

الباب الثالث في علم البديع

Written in a careless Ta'liq.

The copy is worm-eaten and pasted over with patches throughout.

Dated Shâhjahânâbâd, the seventeenth regnal year of Muham-

mad Shâh.

مفتى جلال الدين الكولوى بنيمٌ حضرت مخدوم شيخ جمال شمس
العارفون.

A seal of the scribe, dated A.H. 1156, is found at the end of the
copy.

No. 845.

fol. 28; lines 15; size 7 $\frac{3}{4}$ × 4 $\frac{3}{4}$; 5 $\frac{1}{2}$ × 3.

جمع مختصر

JAM'-I-MUKHTASAR.

A short tract on Persian prosody and poetical figures.

Author: Wahid Tabrizi.

Beginning:-

سپلساں بیقیداس واجب التعظیمی را که بتشریف نطق انسانرا
مشرف ساخته انعْمَنْ

The author wrote the work for his brother's son.

For other copies see Rieu ii, p. 789; Ethé, Bodl. Lib. Cat. Nos. 1346-1347; J. Aumer, p. 121; G. Flügel, i. p. 206; Rosen., pp. 281 and 282.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 846.

fol. 43; lines 17; size 8 $\frac{1}{4}$ × 5; 6 $\frac{1}{2}$ × 3.

عروض سیفی

'ARÛD-I SAYFI.

The well-known treatise on Persian prosody.

Author: Sayfi Bukhârî.

Beginning :—

الحمد لله الذي جعل عالم العروض ميزان الشعاع و الصلة على
صاحب ديوان الرسالة و اهل بيته الاطهار *

Maulānā Sayfī, also known as 'Arūdī on account of his masterly ability in prosody, was a native of Būkhārā. He enjoyed the favour of the celebrated Mir 'Alī Shīr Nāwā'i, and later on was appointed teacher of Mīrzā Bāisangar. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See *Habib-us-Siyar*, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end :

بنویس کہ ہست فیضہ تاریخش *

عروض قایدہ - عروض سیفی and
میران الشعاع.

Comp. Rieu ii, p. 525; W. Pertsch, Berlin Catalogue, p. 116; Hāj. Khal. vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," ib. 1872.

Written in learned *Nasta'liq*.

Dated 4 Shawwāl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

fol. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arūd-i Sayfi; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus :—

قوافي قطعها و باقی ایات غزل و قصیدہ را و ذکر ابن

چینزی کہ بمذکور آنها باشد بجهت آنست کہ شامل باشد *

and ends :—

و چون حال ردیف نسبت مجال قافية مشابه حال آنکس بود او را

ردیف نام کرددند - شعر *

قد تمت رسالتی بعون الوهاب
امید که باشد همگی خیر و صواب
گر سهو خطای شده باشد واقع
رب اغفرلی انک اذت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jāmi as his teacher and adds the words نور الله تعالى مروقة after the latter's name. It is therefore evident that the work was written after the death of Jāmi which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

Two treatises on Persian poetical figures and metres.

I.

Foll. 1-116 *Ṣanā'i'-ul-Hasan*. A rare work on poetical figures.

Author: Fakhri ibn Muhammad Amīrī ul-Harawī
فخری ابن محمد امیری الہروی.

Beginning:-

منایع ثناه بی خایت و بدایع حمد بلا فهایت مرصانعی را که توکیب
دلفریب انسانرا بجوهر جان و گوهر خود خوده دان مرصع ساخت *

فخری ابن محمد امیری الہروی The author, who calls himself, fol. 2^a, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shāh Hasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning:

رشگ جم و فریدون نقد شجاع ذوالفون
چشم و چراغ ارغون شاه حسن خصایل

The author's royal patron is evidently Shâh Hasan (or Husayn) Arğûn, king of Sind, who succeeded his father Shâh Beg Arğûn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhri is also the author of a *Tadkirah* of poetesses, entitled **جوامِر العجائِب** (see No. 1098) which he wrote in the time of Muhammad Isā Tarkhān, who took possession of Tattah after the death of Shāh Husayn Argūn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwājah Nasīr-ud-Dīn Tūsī, Rashīd-ud-Dīn Watwāt, Wahīd Tabrizī, Sharaf bin Muḥammad ur-Rāmī, Qutb-ud-Dīn, Shams-i Qays, the author of the Nīftāh, Akbāfash Nahwī and particularly names the بداع الصناع of Amīr 'Atā Ullāh Mashhādī and the بداع افکار of Husayn Wā'iz Kāshīfī, to which last our author frequently refers. Later on, fol. 5^b, he mentions thus the following works by their names:

الأشعار (معيار read by Khwājah Naṣīr-ud-Dīn Tūsī (see No. 842) حدائق الشعر و دقائق الشعر by Rāshīd-ud-Dīn Waṭwāt, dedicated to Khwārazm Shāh; حدائق الدقائق by Sharaf bin Muḥammad ur-Rāmī, dedicated to Uways bin Hasan Nūvān.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: Rashid Watwat

Beginning :—

الحمد لله رب العالمين و الصلاة و السلام على نبيه محمد و آله

* متحدة اجمعين الخ *

The versified Qit'ah begins thus:—

هزج را گرتام ارکان همی خواهی ازو مکذر

بگیر این وزن را بگوی و بگن این قطعه را ازبر

رشید الدين محمد بن عبد الجليل العمري (called here in the preface رشید الدين محمد بن عبد الجليل العمري), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzm Shâhi dynasty, viz. Atsîz (A.H. 535-551 = A.D. 1140-1156), and his son İl-Arslân (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a *Diwân* (see Rieu ii, p. 553), and the present work,

he wrote a treatise on poetry entitled *السحر و دقائق الشعر* (see the notice on the preceding treatise), another work called *فوائد القلائد*, and a metrical translation of the sayings of 'Ali.

See *Habib-us-Siyar*, vol. ii, juz iv, pp. 169, 174.

Written in fair Nasta'liq.

Dated Kâbul, A.H. 981.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 849.

fol. 83; lines 15; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

ریاض الصنائع قطب شاهی

RIYÂD-US-SANÂ'I-I QUTUB SHAHÎ.

A treatise on prosody and rhyme.

الفني حسینی ساوجی سعیدی

Author: Ulfatî Husaynî Sâwajî.

Beginning:—

حمد و امرو تذکی کامل مبدع و صانع را شایان است که از امتزاج

ارکان عذاصر و از ازدواج اصول موالید انم *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to *Shâh 'Abd Ullah*, that is to say 'Abd Ullah Qutub *Shâh*, the sixth king of the Qutub *Shâhi* dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 850.

foll. 107; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

مجمع الصنائع

MAJMA'-US-SANĀ'I'.

A treatise on poetical figures.

Author: Nizām-ud-Din Ahmad bin Muḥammad Ṣalīḥ Siddiqī ul-Hasani. نظام الدين احمد بن محمد صالح صديقي الحسني.

Beginning:—

الحمد لله الذي انعم علينا و هدانا الى الاسلام شكر زيادة از
 انجهة كه در تحریر و تقویر کنجد الخ *

At the end the author says that he wrote the work in A.H. 1060 = A.D. 1650, the twenty-fourth year of Shāh Jahān's reign. The date is also expressed by a chronogram at the beginning.

The work consists of the following four *Fasl*:—

1. تقسيم کلام, various kinds of composition.
2. بداع لفظی, word ornaments.
3. بداع معنوی, concetti.
4. سرقات شعری, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue, Nos. 2088 and 2089. A copy of the work is preserved in the Būhār Lib. (See Cat. vol. i, p. 204.)

Written in ordinary *Ta'liq*.

Dated 10 Dulhijjah, the fifteenth year of Muḥammad Shāh's reign (A.H. 1146).

Scribe: محمد قاسم ولد خان محمد ساکن کول.

A note by one Jalāl-ud-Dīn, grandson of Shaykh Jamāl Shams-ul-Ārifin, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

foll. 79; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-us-Sanā'i'.

The MS. is defective at the beginning, and opens abruptly thus:—

بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد ازان
حضرت است *

In the colophon of the present copy the author is called بخلوی
instead of صدیقی الحسني.

Written in ordinary Ta'liq.

Dated, 1819.

Scribe : هنوان سهای.

No. 852.

fol. 73; lines 17; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the Majma'-us-Sanā'i', beginning as usual.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 853.

fol. 24; lines 17; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

Beginning :—

الحمد لله رب العالمين و الصلوة ... اما بعد این رساله ایست در علم عرض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bāb* and a *Khātimah* as follows :—

Muqaddimah fol. 1^b:

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب بصیرتست و آن مشتمل است بر چند فصل *

Bāb, fol. 6^a:

باب در مقاصد که عبارتست از تفصیل بحور و ذکر اقسام آن بحسب زحافاتی و تصرفاتی که واقع میشود و آن مشتمل است بر نوزده بصر *

Khātimah, fol. 18^a :—

در بیان اوزان ریاضی و دوایرک بحوزه آن مستعمل است بر
در فصل *

In several places the metres are illustrated by verses of Sayfi
i.e. Sayfi Bukhārī, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece.

Dated Rabi' II, A.H. 1101.

Scribe : محمد طافر.

No. 854.

fol. 112; lines 11; size 12½ × 8; 7 × 4½.

مسراج الدین علی پردازان سناش کلیمی است کلام آفرین
خان آرزو، for whose life see No. 399.

I. fol. 1-75. موهبت عظمی Mauhibat-i 'Uzmā.

A treatise on rhetoric.

Beginning :—

فصاحت مایه معانی پردازان سناش کلیمی است کلام آفرین

* الخ

The treatise is divided into several chapters (*Bāb*) as follows :—

I.—on fol. 7^a. باب اول در اسناد خبری

II.—on fol. 9^a. باب دویم در احوال مسند الیه

III.—on fol. 28^a. باب سوم در احوال مسند

IV.—on fol. 36^b. باب چهارم در متعلقات فعل

V.—on fol. 43^a. باب پنجم در قصر

VI.—on fol. 49^a. باب ششم در انشا

VII.—on fol. 62^b. باب هفتم در وصل و فصل

VIII.—on fol. 68^b. باب هشتم در ایجاز و اطناب و مساوات

In the conclusion the author says that the work is the first
of its kind ever written.

II. fol. 76-112. عطیه کبیری Atīyah-i Kubrā, on metaphor and
simile.

Beginning :—

دیباچه بیان معانی سپاس حضرت سخن آفرینی است که طبایع

بشری را مایل مهارات گردانید الخ *

It is divided into several sections called بحث as follows:—

on fol. 78 ^b .	بحث بيان
on fol. 79 ^b .	بحث تشبيه
on fol. 101 ^b .	بحث حقيقة و مجاز
on fol. 109 ^a .	بحث امثال
on fol. 111 ^a .	بحث كتابة
on fol. 112 ^a .	بحث تعريف

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31; lines 17; size 9½ × 6½; 7 × 3½.

شمس الدين فقير.

Two treatises by Shams ud-Din Faqir. The author, a poet of no small distinction, has already been mentioned in connection with his Diwân (see No. 411).

I. fol. 1-13. خلاصة البداع Khulâsat-ul-Badi'.

A tract on rhetoric and figurative speeches.

Beginning:—

سبحان الله من ناقص را که عمر بی مثال هیچمدانی صرف علامت
جهل نموده ام الخ *

The author says in the preface that he compiled this work from the مفتاح of Sakkâki (i.e. the well-known work Miftâh-ul-'Ulûm by Sirâj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muhammad bin 'Alî us-Sakkâki (d. A.H. 626 = A.D. 1229) and the مطرول of 'Allâmah Taftâzâni (i.e. the commentary on Sakkâki's Miftâh by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin 'Umar ut-Taftâzâin (d. A.H. 791 = A.D. 1388).

It is divided into a *Muqaddimah*, two *Fasl* and a *Khâtimah*, as follows:—

مقدمة در بیان معجمی از تعریف فصاحت، Muqaddimah, on fol. 2^b: ، بلاغت.

Fasl I, on fol. 3^a: فصل اول در بیان صنایع معنوی

Fasl II, on fol. 9^a. فصل دویم در بیان صنایع لفظی

Khâtimah, on fol. 12^a. خاتمه در بیان معرفات شعری

II. foll. 15-32. Risâlah-i Wâfiyah fi 'Ilm-ul-'Arûd wa'l Qâfiyah. A treatise on prosody and rhyme.

Beginning:—

بعد از تقدیم حمد مبدعیکه سب (sic) دنیا و آخرت با کمال تقطیع
و موزونیت ساخته و پرداخته اوست الخ *

The work consists of two *Rukn*:

I, on fol. 15^b. رکن اول در علم عروض

II, on fol. 28^a. رکن دوم در قوافي

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 856.

foll. 149; lines 9; size 9½ × 6; 6 × 3½.

ناؤس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author: Abul Faqîr Arshad Ashraf with the *takhallus* Khayâl.
ابو الفخر ارشد اشرف منخلص بخیال.

Beginning:—

بعد حمد نا محدود کس بیکسان و درود نا محدود شفیع و ایسلن الخ *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq.

Dated Ramadân, A.H. 1228 Fasli.

No. 857.

fol. 98; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{1}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muhammed Hasan Qatil موزا محمد حن قتيل.

Beginning:—

* نخوت فروشی زبان فصیح بیانان بلیغ کلام با برک کل شاداب الخ *

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpi, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mir Sayyid Muhammad, son of Mir Amân 'Ali.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed بخش - ایاغ - چنانچه.

Contents:—

Sharbat I, on prosody and rhyme, in two *Chânâg*, the second of which comprises nine *Ayâg*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chânâg*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three (*Chânâg*, on fol. 44^a).

Sharbat IV, on Turkî grammar and vocabulary, in one *Chânâg*, on fol. 89^a.

See Rieu ii, p. 795. The work has been edited with marginal notes by Muhammed Gûlâm Jabbâr, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dulqa'd, A.H. 1253.

Scribe: سید اشرف علی (رمی).

No. 858.

fol. 104; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

میزان العرض

MÎZÂN-UL-'ARÛD.

An extensive work on prosody.

Author: Moti Râm Mirathi موتی رام میراثی.

Beginning:—

سبحان الله خدای یکتا - بی آلت و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمز مارس صاحب (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfi. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223=A.D. 1808, the year in which the work was commenced. The date of completion, 28 Safar, A.H. 1224=A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205=A.D. 1790, fol 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Gûlâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Ali Bahâdur Marhattah, A.H. 1203=A.D. 1788, fol. 97^a. On fol. 101^a he gives the *târikh* of the birth of his son, Shaykh Sibgat Ullah Muftî of Mirath, in A.H. 1189=A.D. 1775.

Written in fair Ta'liq.

Not dated; 19th century.

No. 859.

fol. 40; lines 16-19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

میزان الاشعار

MÎZÂN-UL ASH'ÂR.

A treatise on the art of rhyming.

Author: Muhammad Sa'd محمد سعد.

Beginning :—

جواهر زواهر ثنا و محمدت سزاوار حضرت داوزیست که علم عروض را
موجب معرفت اوزان صحیح و سقیم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the عبار الأشعار of Naṣir-ud-Din Ṭusi and the عروض of Sayfi Bukhārī. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bāb* and a *Khātimah*. This Muhammad Sa'd seems to be identical with the author of the *عابره* and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the *عيزان الأشعار*.

Beginning :—

الحمد لله رب العالمين ... باید دانست که شعر بالكسر در لغت
دانستی است و در اعطلاح گفتن کلام موزون است الخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary *Nasta'liq* by لعلی خند، and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian *Ta'liq* without a date, apparently in the 18th century.

No. 860.

foll. 19; lines 15; size $8 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{4}$.

رسالة عروض

RISĀLAH-I 'ARŪD.

A very modern treatise on prosody.

Author: Yūsuf Ḥusayn Shāhid.

Beginning :—

الحمد لله الذي اما بعد بمنحة ولیدة حربن نایرہ پریشانی *

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdi Bakhsh's treatise on the same subject, which the latter sent to one Nawwāb Ja'far Ḥasan Khān Sāhib.

Written in fair Nîm Shikastah on various coloured paper.

Not dated; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS
belonged to Sayyid Safdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605; lines 15; size $13 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author: Amir Khusrau of Dihli.

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله ذى الكرم - انشاءت سحر الصيد العجن

• و النسم

After eulogising the reigning sovereign, 'Alâ-ud-Din Muhammed (A.H. 696-716 = A.D. 1296-1316) and his son and successor Qutb-ud-Din Mubârak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled اعجاز خروی or رسائل الاعجاز, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Ethé, Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خروی, Lucknow, 1876, and the first *Risalah*, in the same place, 1865.

A very splendid and neat copy, written in bold *Nasta'liq* with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahârâjah Sri Kâshî Narâyan Sri Isrî Parshâd Narâyan Singh.

Dated December 1848.

Scribe: پندت شو پرشاد.

No. 862.

foll. 351; lines 15; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{1}{2}$.

The same.

Another copy of Amir Khusrâu's *Rasâ'il-ul-I'jâz*, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 863.

foll. 114; lines 9; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

رَقَعَاتُ جَامِي

RUQĀ'ÂT-I JÂMI.

Another copy containing the collection of Jâmi's letters (see No. 180 xviii); beginning as usual:—

* بعد از انشاء صحائف نثار محمدت الخ

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramadân, A.H. 1241.

Scribe: شیخ جلال الدین.

No. 864.

foll. 63; lines 15; size $9\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

The same.

A slightly defective copy of Jâmi's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words:—

رُقْعَةٌ أُخْرَى بِاسْمِ سُبْحَانِهِ تَقوِيتُ امْوَالِ دِينِ وَتَمْشِيتُ حُكْمَ شَرْعِ
• مُنْتَنِي

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 865.

folly. 83; lines 15; size $8\frac{1}{2} \times 5$; 6×3 .

رُقْعَاتُ جَامِيٍّ وَمِيرَمْ سِيَاهِ

RUQA'AT-I JĀMÎ WA MÎRAM SIYÂH.

The letters and specimens of refined prose-writings by Jāmî and Miram Siyâh Qazwini,

I. رُقْعَاتُ جَامِيٍّ Jāmî's letters, folly. 1-35 (see above), beginning:—

بعد از انشاء صحایف ثناء و محمد بن الله الذي انزل على عده

• الكتاب الخ

See Ethé, Bodl. Lib. Catalogue, No. 894, 35; No. 895, 35; No. 896, 20 and No. 965; Ethé, India Office Lib. Catalogue, Nos. 1387-1389; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

انشاء جامي - منشآت جامي and sometimes ديوان الوسائل

II. انشاء میرم foll. 36-83. The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.

Beginning:—

بعد انشاء حمد و ثناء يسحد بادشاهی را که از ازل تا ابد الخ

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated; apparently 17th century.

From a note on the title-page of Jāmî's collection of letters, it would appear that it was compared with the copy written by Jāmî himself.

No. 866.

fol. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

مخزن الانشـا

MAKHZAN-UL-ISHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Husayn bin 'Ali ul-Kâshifi حسین بن علی الکاشفی

Beginning:—

هو الاول و الآخر والظاهر محمد خداوند سراج فخست * تا شود

* ابن نامه بنامش درست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mir 'Ali Shir, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال و زور و مه اتمام فرشت - بچهارم ز جمید الثانی *

The work is divided into a *'Unwân*, three *Sâhîjah* and a *Khâtimah*, as follows:—

'Unwân: What a *Kâtib* must know, fol. 4^a.

Sâhîjah I and II: Forms of address (خطابات) and answers (جوابات), fol. 4^b.

Sâhîjah III: On the various matters which have to be stated, fol. 118^b.

The third *Sâhîjah* is preceded by a short introduction in which the author says that after completing the first two *Sâhîjah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjâ Afdal-ud-Din Muhammed.

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227^b.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hâj. Khal. vol. v. p. 466.

For the author's work مصحف شاهي, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, Dulqa'd, A.H. 960.

Scribe: الله يخشن لنا لاموري.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 149, 143-148, 142, 150.

No. 867.

fol. 150: lines 20; size $14\frac{1}{4} \times 8\frac{3}{4}$; 9×5 .

مکاتبات علمی

✓ MUKÂTABÂT-I 'ALLÂMI.

A collection of the letters written by Abul Fadl, the prime minister of Akbar, collected by 'Abd-us-Şamad bin Afḍal Muham-mad عبد الصمد بن افضل محمد.

Beginning:—

گونا گون نیایش مردارزی را سرد که وجود بشر را از کار خانه عذایت
کسوت حیات پوشانید الخ *

The editor, who calls himself the sister's son of Abul Fadl, says that he commenced the present collection shortly after Abul Fadl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

مکاتبات ابو الفضل or This collection, which is generally called داشی ابو الفضل, is divided into the following three parts called Daftar:—

- I. Letters written in Akbar's name to kings and Amirs fol. 2^a.
- II. Letters written by Abul Fadl to Akbar and Amirs, fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces of refined prose, fol. 87^a.

Comp. Rieu, i, p. 396; G. Flügel, iii, p. 286; Morley, p. 109; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The Inshâ-i Abul

Fadl has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Ahmâd Gûpâmû'l, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muhammâd Hâdi 'Alî, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftâr* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83; lines 14; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

The same.

A fragment of the same collection of Abul Fadl's letters, defective both at the beginning and end.

It opens abruptly thus :—

..... بموقف عرض مقدس حضرت قبله کاهی ملاذی امید کاهی

* دامت برکاتہ میرساند الخ

This seems to be a portion of the first part of the Mukâtabât-i 'Allâmi. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 869.

fol. pp. 228 (fol. 114); lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مکاتبات علامی (دفتر چهارم)

MUKÂTABât I 'ALLÂMI (FOURTH DAFTAR).

The extremely rare fourth *Daftâr* of Abul Fadl's letters.

مکاتب دفتر چهارم از رقیعی ابوالفضل contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullâh Khân Uzbak (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhârâ in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار مرجدار واحد القهاری را که تمامی روی زمین را
کرسی بکری می کرد دور دوار از ذوق القفار منزوی شجاعت و صفت خود
هموار ساخت اخ *

The remaining fifty-one letters are written by Abul Fadl himself to the following persons :—

- (1) Prince Murâd, pp. 15–40.
- (2) Prince Dânivâl, pp. 40–53.
- (3) Emperor Akbar, pp. 53–66.
- (4) Maryam Makâni, pp. 66–78.
- (5) Prince Salim, pp. 78–91.
- (6, 7 and 8) Maryam Makâni, pp. 91–98.
- (9) Begam Jiû, pp. 99–101.
- (10 and 11) Maryam Makâni, pp. 101–105.
- (12) Shaykh Mubârak (Abul Fadl's father), pp. 105–108.
- (13) His mother, pp. 108–112.
- (14) Abul Fayd Faydi Fayyâdi (Abul Fadl's brother), pp. 112–117.
- (15) A friend, pp. 117–121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Fadl's teacher), pp. 121–124.
- (17 and 18) A *Murshid*, pp. 124–129.
- (19) Hakim Shaykh Binâ, pp. 129–132.
- (20) Hakim Humâm, pp. 132–134.
- (21 and 22) Hakim Masih-uz-Zamân, pp. 134–140.
- (23) Hakim Fath Ullah Shirâzî, pp. 140–142.
- (24) Mir Ashraf Munshî, pp. 142–143.
- (25) 'Urfî Shirâzî, pp. 143–147.
- (26) Maulânâ Shikibî, pp. 147–149.
- (27) Khwâjâ Husayn Şanâ'i (Mashhadî), pp. 149–153.
- (28) Ma'khdûm ul-Mulk, pp. 153–157.
- (29) A friend, pp. 157–159.
- (30) A Sayyid friend, pp. 159–161.
- (31) A Qâdi, pp. 161–163.
- (32) Shaykh Najm-ud-Din, pp. 163–166.
- (33) Shaykh Badr-ud-Din Nâgûri, pp. 166–169.
- (34) Shaykh 'Abd-un-Nabi, pp. 169–172.
- (35) Shaykh Nasîr-ud- Din Sanbbâli, pp. 172–174.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179.
- (38) Shaykh Jauhar Sarhindī, pp. 179-183.
- (39) Shaykh 'Abd-us-Samī' Jaunpūrī, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uṣmān Dihlawī, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multānī, pp. 190-192.
- (43) Shaykh 'Abd-ul-Ğafūr, pp. 192-193.
- (44) Mīrān Ṣadr-i Jahān, pp. 193-196.
- (45) Shaykh Niżām Pānī Patī, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarī, pp. 202-204.
- (48) Hafīz Bāqī Khān, pp. 204-205.
- (49) Khwājah 'Abd-us- Sattār, pp. 205-208.
- (50) Mir Ya'qūb Kashmīrī, pp. 208-211.
- (51) A friend, on the death of Faydī, pp. 211-217.

Amir Haydar Bilgrāmī in his Sawānih-i Akbarī, followed by Muḥammad Husayn Āzād in his Darbār-i Akbarī, mentions the fourth *Daftār* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mir Ḡulām 'Ali Āzād's library, which, strangely, was not known to the author of the Darbār-i Akbarī, a grandson of Ḡulām 'Ali Āzād. The first copy from the original MS. was secured by Sayyid Hasan Bilgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavi 'Abd-ul-Jalil, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'līq.

Dated July, 1918.

Scribe:—

سید علی احسن المختلص به احسن و المدعو به شاه میلان بلکرامی

* ثم المارھروزی

No. 870.

foll. 22; lines 12; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباچہ نورس

DÎBÂCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhûrî; see No. 284, III.

Beginning :—

سرود سرایان عشرتکده قال الخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated; 19th century.

No. 871.

foll. 161; lines 5-12; size $9 \times 1\frac{1}{2}$; $6\frac{1}{4} \times 3$.

رسائل طغرا

RASÂ'IL-I TUĞRÂ.

A collection of the refined prose-writings of Tuğrâ, similar to the one noticed under No. 333.

Beginning :—

ثناى بهار پیرائى که انگشت سبزه را بدانهای شبنم الخ *

Written in fair Nasta'liq.

Dated 12th Sha'bân, A.H. 1258.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 872.

foll. 469; lines 19; size 13 x 8; 9 x 5½.

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل ورق بر ورق است
از رشک صفاش گل بزیر عرق است
گرمه ده ورق است در گلستان گل را
هر صفحه این هزار گل را ورق است
بر صفحه غمیر مذیر مستفیدان خرد و دانشوری و مکتبان جرمه
فضل و هنر پژوهی مخفی نماند الخ *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Din Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayd*, fol. 1^b.

Beginning:—

یکانه ایزد سخن آفرین و برارنده چرخ بین را بکدام زبان نام آفرین
خوانی برم الخ *

2. Preface to *Muraqqa'*, by the same Mirzâ, fol. 5^a.

Beginning:—

جهان جهان آفرین جهان آفرینی را که تصویر کلک تقدیرش از مرتع
اختران سپهر الخ *

3. Preface to the *Sab' Sayyârah* of Zulâli (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning :—

بغام ایزد زهی برتری پایه سخن و سخنواری د والا گوهری گوهر
معنی و معنی پروردی الخ *

4. Mirzâ Jalâl's preface to the Magnawis of Qudsî and Tâlib Kalim, fol. 12^a.

Beginning :—

چهره کشائی تصویر سپاس بهار پیرانی که گلبن با هزار دهان
بشكفانیدن غنچه شاخسل الخ *

5. Mirzâ Jalâl's preface to the Diwân of Qudsî, fol. 16^a.

Beginning :—

سخن آورینی که بحکم اقتضاء حکمت مدار پرکار نکوین در کار آفرینش
کائدات الخ *

6. Mirzâ Jalâl's preface to the Diwân of Tâlib Kalim, fol. 18^b.

Beginning :—

کلیم کلامان مسیحا دم که بتأثیر جاذباری انفاس قدسی و نفوس
افغانه حیات و احیاء اموات میگند الخ *

7. Mirzâ Jalâl's preface to the Diwân of Mullâ Munîr, fol. 20^b.

Beginning :—

جهان آدمی که زمین و زمان و مکین و مکان را بعثوان کن فکان
آفریده الخ *

8. 'Inâyat Ullah Kanbû's preface to the Sawâd-i A'zam of Mullâ Munîr, fol. 22^b.

Beginning :—

منت گونا گون و سپاس از قیلس افزون سزاوار صانعی که قلم صنعتش
از خط ریحان بر تخته رنگین چمن نیشه الخ *

9. Preface to the Diwân of Hakim 'Abd-ul-Hâdiq, fol. 25^a.

Beginning :—

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کان دل
بکاران زبان آورد الخ *

10. Muhsin Fâmi's introduction to the Maṣnawî of Mullâ Shâh, fol. 27^b.

Beginning :—

حَمَدًا لِلَّذِي هُوَ الْمَوْجُودُ كَه جَزْ أَوْ نَيْسَتْ حَامِدُ وَ مُحَمَّدُ
هُوَ مِنْ لَنْسِ فِي الْوِجُودِ سَوَاءٌ اَنْهُ لَا إِلَهَ إِلَّا اللَّهُ

11. Mîr Bâqir's preface to the Maṣnawî of Zafar Khân, fol. 28^b.

Beginning :—

حَمْدٌ بِيَحْدُودِ وَ سَيْاسٌ بِيَعْدِ مِنْ حَضُورِ وَاهِبِ الصُّورِ وَ زَكَارِيَّةٌ يَبْكِرُ بِشَرِّ
را سَرَاسِتَ الْغَمَّ *

12. Preface to the Diwân of Nasîrâ-i Hamadâni, fol. 29^b.

Beginning :—

يَكَانَهُ كَه هَزار وَ يَكَ نَامَ مَبارِكَشَ هَزار وَ يَكَ چَرَاغَ بِرَافْرُوكْتَ الْغَمَّ *

13. Preface to the Muraqqâ' of Nasîrâ-i Hamadâni, fol. 30^b.

Beginning :—

مَرْقَعُ كَارِ نَامَهُ رَنْگِيَنَ حَمْدٌ مَبْدُعٌ صُورَتَ آفَرِيَنَ نَهَ آنْگُونَهَ دَلْفَشِينَ
استَ الْغَمَّ *

14. Mirzâ Amân Ullâh's (entitled Khânahzâd Khân Firûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol. 31^a.

Beginning :—

شَفَاعِي عَلَتْ لَكَذَتْ دَرْ خُورَ فَامِيَ اَسْتَ كَه حَكِيمِيَ حَمْدَ سَرَا
بَاشَدَ الْغَمَّ *

15. The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol. 32^a.

Beginning :—

الْوَانَ جَوَاهِرَ زَوَاهِرَ آبَدَارَ حَمْدَ وَ ثَنَا سَزاوارَ وَ شَايِسَتَهَ قَادِرَ عَلَى الْاَطْلَاقَ
اَسْتَ الْغَمَّ *

16. Preface to the Maṣnawî of Zulâli, fol. 32^b.

Beginning :—

لَآئِي گَرَانِيَّةَ سَخْنَ سَزاوارَ حَمْدَ خَداونَدِيَسْتَ كَه اَنْسَرَ كَرامَتَ بِرَ
فَرقَ اَهْلَ مَعْنَى نَهَادَ الْغَمَّ *

17. Preface to Zulāl's *Sab' Sayyārah*, fol. 33^a.

Beginning :—

زَلَالْ چشمه سار سخن حمد سخن آفرینی را که بلغاء شیرین زبان
بمدح او رطب المسائد الخ *

18. Preface to the *Sāqī Nāmah*, fol. 34^a :—

Beginning :—

صاف نوشلن خمخنه افلاک بنشاه حمد باده پیمائی سر خوشنده
الخ *

19. Preface to the *Bayād* of *Shaykh Faydi*, fol. 35^a.

Beginning :—

دیباچه راز نکته سازانست این
فهرست خیال جانگدرازانست این
تعویذ دل سخن طرازانست این
طومار حفنون عشقیانست این

20. Preface to the *Bayād* of *Şâ'ib Tabrizi*, fol. 35^b.

Beginning :—

این بیانی است که گوئی سرنوشت آزادگان و نسخه مجموعه
پریشان خوبان است الخ *

21. Another preface to the same *Bayād*, fol. 35^b.

Beginning :—

سفیه حمد مبدع معنی آفرین ازان بلند پایه تراست الخ *

22. Raushan Dāmir's preface to the *Bayād* of *Nawwāb Sa'id Khān*, fol. 36^b. Beg. :—

لوزی با قلم که در عالم معنی بموشگافی و باریک بینی علم است
الخ *

23. Preface to the *Bayād* of *Mirzā Muḥammad Ridā*, fol. 37^b.

Beginning :—

مانعی که بیاض سحر را بخطوط شعاعی شیرازه بست الخ *

24. Miyān Muḥammad Na'im's preface, fol. 41^a,

Beginning :—

بر بیانص دیده حرف مدعای خواهم نوشت
یعنی آن نام دلارائی خدا خواهم نوشت
من نمیدانم چه میگویم چهای خواهم نوشت
اینقدر دانم که نام آشنا خواهم نوشت

25. Preface to Faydī's *Diwān*, fol. 42^b :—

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كنج از راست طلس قديم

26. Preface to Zuhūrī's *Nauras*, fol. 44^a ; beginning as usual ; see No. 284, III.

27. Zuhūrī's preface to *Khwān-i Khalil*, fol. 48^a ; beginning as usual ; see No. 284, I.

28. Zuhūrī's preface to *Gulzār-i Ibrāhīm*, fol. 57^a ; beginning as usual ; see No. 284, II.

29. Another preface to Zuhūrī's *Gulzār-i Ibrāhīm* ; beginning on fol. 61^a :—

ای نورس گلزار براهم از تو اخ *

30. Shaykh Abul Fadl's preface to *Akbar Nāmah*, fol. 63^a ; beginning as usual ; see No. 552.

31. Ḥamīd's (i.e. 'Abd-ul-Ḥamīd-Lāhaurī) preface to *Bādshāh-jahān Nāmah* (i.e. Pādīshāh Nāmah), fol. 70^a ; beginning as usual ; see No. 565, Part II.

32. Mirzā Ṭabā-Ṭabā'i's preface to Pādīshāh Nāmah, fol. 74^a.

Beginning :—

شگفتہ روئی گلشن سخن بخندہ رینی ... بهار افروزی است الٰع *

33. Preface to the second *Dajtar* of Pādīshāh Nāmah, fol. 86^b ; beginning as usual ; see No. 565 (second *Dajtar*).

34. Muḥammad Ṣāliḥ's preface to the third volume of Shāhjahān Nāmah, fol. 87^a.

Beginning :—

خدایا ثُلَّی تو گویم نخست که بالا تراز هر سخن حمد تست

35. Muḥammad Ṣāliḥ's preface to the *Diwān* of Mir Mu'īn-ud-Dīn Ġāzi, fol. 89^a.

Beginning :—

خدا را کنم بر سر نامه یاد که بر بندۂ درهای معنی کشاد

36. Preface to 'Urfî Shîrâzî's *Diwân*, fol. 92^a.

Beginning :—

حسن ارلى صورت احکام شرعی و قدر افزایی معنی کلام عرفی الخ *

37. Islâm Khân's preface to *Nâñk* بخشش, written by order of Shâhjâhân, fol. 94^b.

Beginning :—

نقوش مقدمه تجربه نهاد را میل بلذات روحانی بیشتر الخ *

38. Nûr Ullah's preface to the *Bayâd* of Muhammâd Hakim, fol. 97^a.

Beginning :—

این بیان گلشن که اوراقش رشک فرمائی هشت بهشت نیلکوون
و هفت چمن است الخ *

39. Mullâ Munîr's preface to *Bahâr-i Sukhan* of Muhammâd Sâlih Kanbû, fol. 97^a.

Beginning :—

ایزد سخن آفرین را سپاس که چراغ گفتار را از تاب خود روشن
گردانیده الخ *

40. Muhammâd Sâlih's preface to the *Bahâr Dânish* of 'Inâyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the *Ruq'ât* of 'Inâyat Ullah, fol. 101^a.

Beginning :—

حمدی که میران ذهن محققان دقایق نطق از سنجیدن آن بعجز
و قصور معترف آید الخ *

42. Preface to the *Diwân* of Abul Fayd Faydî, fol. 102^a.

Beginning :—

بتوفیقش سخن کردم چو آغاز زبانم شد بمحمدش نکته پرداز

43. Muhammâd Sâlih's preface to Mullâ Munîr's commentary on the *Qasîdahs* of 'Urfî, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muhammâd Sâlih (evidently the author of the 'Amal-i Sâlih, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Shâlih wrote this preface in Ramaḍân, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the Diwân of Zafar Khân, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading : ایضاً از منشات مرزا مذکور : fol. 110^a.

Beginning :—

الله اکبر این چه مایه ظهور و کدام پایه پیدائیست که صدمه دهشت
جبروتش گفتگوی انکار در گلوبی مفکران شکسته الخ *

46. Preface to the Tuhfat-ul-'Irâqayu (of Khâqâni), fol. 111^a.

Beginning :—

هزار دستان خامه دو زبان این توانه طراز چار چمن زار الخ *

47. Preface to the Muraqqâ'ât of Muhammad Dârâ Shikûh, fol. 113^a.

Beginning :—

حمدی که قلم از تحریر آن قاهر است و خیال از تصویر آن عاجز
* الخ

48. Preface to the Bayâd of Naṣîrâ-i Hamadâni, fol. 113^b.
Beginning :—

درین صحیفه نکه کن بچشم معنی بین
که رشک صورت معنی و لعنت چین است

49. Mullâ Munîr's preface to Gulshan-i 'Inâyat (meaning probably the collection of 'Inâyat Ullah's letters), fol. 114^a.

Beginning :—

نیض آفرینی که سخن مظہر انوار تجلیات اورست و خرد آنند دار
اسما و عفات او الخ *

50. Preface to the collection of Mullâ Munîr's Maṣnawîs, fol. 119^a.

Beginning :—

دیباچہ سخن سنایش ایزدیست که گویانی بخش زبان و صاحب
نظم قران است الخ *

51. Preface to the first collection of Mullâ Munîr's works fol. 124^a.

Beginning :—

ستایشی که از آغاز بلوغ تا انجام پایه بلاغت از دل خیرد *

According to Munir's statement, fol. 126^a, he collected his first Kulliyāt, consisting of the works written by him up to the age of twenty-seven, at Jaunpūr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as بیت الصنم - هفت اختر - کار نامه , together with his subsequent compositions, will be included in his last Kulliyāt.

52. Mullā Munir's preface to the arithmetical work, Tauhīd, of Maulānā Ṣamad, fol. 126^b.

Beginning :—

انچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یکانه ایست
که اصل شمار از وست *

53. Preface to the *Nashā' Hall* of Mullā Munir, fol. 127^b.

Beginning :—

نشاه حال سرمستان خمخانه فیض که کیفیت معانی دریافتنه
ازد الخ *

54. Preface to the *Guldastah* (of Mullā Munir), fol. 128^a.

Beginning :—

این بیکانک آشنا رو و اشذیان سخنکو معنی سگالان فیض گوش
الخ *

According to the preface to the *Naubādah* (see below), the *Guldastah* contains a choice collection of Munir's poetical works, and was completed, according to the present preface, at Jahāngir Nagar (Dacca) on 4 Dulqā'd, A.H. 1049 = A.D. 1639.

55. Preface to the *Dastanbū* (of Mullā Munir), written in Akbarābād, 17 Muḥarram, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning :—

این فیض سرشنان معنی نزاد بیدار دلان قدسی فهاد سیاحان قلمرو
سود الخ *

56. Preface to the *Naubādah* (of Mullā Munir), fol. 129^b.

Beginning :—

بر رای فیض پیرای چمن نشیدن معنی پوشیده نماند الخ *

It would appear from this preface that the Naubâdah of Munir, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A.H. 1051=A.D. 1641.

57. Preface to the Haft Akhtar or the 'Seven Stars' of Mullâ Munir, fol. 1^{29b}.

Beginning :—

بعد از حمد جبیه افروز هفت اختر و نعمت دافش آموز هفت
کشور ^{اللهم} *

According to Munir's statement in the preface, the Haft Akhtar consists of seven Maṣnawis which he describes as follows :—

اول — آب و برگ و آن در ستایش مرز و بوم اکبر آبد است (i)
و صفت آب جون که در پای آن شهر زوان است
و ثانیه چمنستان آن شهر و مدح خدیو سلیمان
شکوه *

دوم — بخت بلند و آن در مدح صاحبقران والا اختراست (ii)
و صفت عیدگاه او و بیان ظفر یافتن آن شیر خورشید
پنجمه بر خصم روباه بار و ملا مال شدن زمین از
گنج و مال *

سیموم — مرآة الخيال و آن در نمایش صورت حال آینه و صفت (iii)
قصر آینه ذکار نواب سیف خان و مدح آن صاحب
السیف که از آینه تیغش صورت ظفر نمودار است *

چهارم — ساز و برگ و آن مشتمل است بر او صاف تیل و پان (iv)
و تندیکو که هر یکی سومایه ساز و برگ حربقان
و ظریفان است *

پنجم — میخانه و آن در صفت شراب است و بیان حالت (v)
مسنی و کیفیت حسن سافی *

ششم — درد والم و آن در بیان سوزش دل و گدازش جان (vi)
و نشاه حسن و ذوق محبت و چاشنی عشق است *

هفتم — بیت المعوز و آن در ستایش مسجدی است که خان (vii)
فیض رسان وزیر خان تعمیر فرموده *

58. Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bidil,
fol. 130^a.

Beginning :—

حمد مبدعی که تردد انفاس هستی موجودات تحریکی است از
سر انگشت ارادت او الخ *

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padishâh Nâmah* of Muhammâd Amin
or Aminâ of Qazwin (see No. 566), fol. 131^a-140^a.

60. Extracts from the writings of Mullâ Muqîmâ, foll. 140^a-
145^b.

Beginning :—

بانشاد سپلیس بداع نگاری رُگ ابر قلم کرم در فشانیست الخ *

Mullâ Muqîmâ, a contemporary of Tuğrâ (d.c.A.H. 1078=A.D.
1667, see No. 333), is the author of *عذیر نامه*, noticed in Rieu ii, p. 743.

61. Mullâ Munîr's دعاء شمع و چرانغ *Du'â-i Sham'-wa-Chirâg*, in
praise of Shâh Jahân, fol. 145^b.

Beginning :—

أغاز گفتار بذام نور الانوار فروخ بخش انجمن انجم چرانغ افروز چشم
مردم الخ *

62. Extracts from the *Bayt ul-Mâ'mûr*, a history
of Shâh Jahân, by Ma'mûr Khân, with the *takhallus* Jam, fol. 146^a.

Beginning :—

خدای ستایش و سپلیس را از منشی بالسانان (sic) کوی پریشان
سخن الخ *

63. From the writings of 'Ali Ridâ Tajallî, fol. 149^b.

Beginning :—

فِرْخَنَدَة شَبِي فِرْوَع صَبِحْ أَفْبَال از جَبِينَش چون نور از مردمک
لامع الخ *

Mullâ 'Ali Ridâ Tajallî, a native of Ardaqân, in Yazd, came
to India during the reign of Shâh Jahân, but subsequently returned
to his native land where he died in A.H. 1088=A.D. 1677, see Spren-
ger, Oude Cat. p. 150.

64. نظم و نثر محمد علی ماهر مسمی بکل اورنگ Nazm wa Naṣr-i Muhammad 'Alī Māhir, entitled Gul Aurang, in praise of Aurangzib. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning :—

فرخندگی کلام زنگین از حمد مانک الملکی است که اجراء
احکامش الخ *

Muhammad 'Alī, with the *takhallus* Māhir, edited the *Diwān* of Muhammad Tāhir Ġanī (d. A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muhammad Sālih Kanbū. In praise of Shāh Jahān, fol. 158^a.

Beginning :—

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و نعمت
شناستد معنی لم بزل الخ *

66. From the writings of Tuğrā. تاج المدائح Tāj ul-Madā'iḥ of Mullā Tuğrā, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muhammad Sālih, fol. 166^a.

Beginning :—

گلگوونان صبا خرام و پری بیکران تیزکام و هیوونان مرصع بال و دم
و تکاوران آهنین سم الخ *

68. Praise of I'tiqād Khān, by Mullā Munir, fol. 167^b.

Beginning :—

للّه الحمد که نخل امیدم ببار آمده و غنچه آرزویم شکفتمن آغاز نهاده
الخ *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are :—

Himmat Khān's letter to Ashraf Khān, fol. 169^a.

Letters of Shaykh Qutb-ud-Din Sultānpūri to Ibrāhim Khān, etc. foll. 169^b–172^b.

Praise of Shāh Jahān and his throne, by Mirzā Jalāl, fol. 172^b.

Farmān of Farrukhsiyar to 'Abd-us-Šamad Khān Bahādur Dilir Jang, fol. 174^a.

Another by the same to Zakariyā Khān Bahādur, fol. 174^b.

Humâyûn's letter to Biram Khân, fol. 174^b.

Jahângîr's letter to Shâh 'Abbâs, fol. *ibid.*

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid.*

'Âlamgîr's letter to Mu'azzam Shâh, fol. 175^a.

Letter from Dârâ Shikûh to Muhsin Fâni, and the latter's reply, fol. 175^a.

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Parî Khânâm, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol. 176^b.

Mir Jumlah's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol. 178^a, and Wazîr Khân's reply, fol. 178^b.

Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullah, fol. 178^b.

Petition of Mirzâ 'Azîz Kokah, entitled Khân-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.

Muhammad Bâqir's letters to Shâh 'Alam consisting of those letters which do not contain diacritical points, fol. 181^b.

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgîr, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182^a.

Âsaf Khâns letter to 'Âdil Khân, fol. *ibid.*

Qâbil Khân's letter to Shaykh Munîr, fol. 182^b.

Letter from Khân Khânân to Khwâjah Abul Hasan, fol. 183^a.

Mu'tamad Khân's letters to Khân 'Âlam, etc., foll. 185^b-187^b.

Khân Khânân's letter to Mullâ Hayâtî Gilâni, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.

Letter from Nawwâb Âsaf Khân to Khwâjah Mirak Husayn, fol. 193^a.

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkoti, fol. 193^b.

From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'i), fol. 194^a, and the latter's reply, fol. *ibid.*

From Bibadal Khân to Mullâ Munîr, fol. 194^b.

From Nûr Muhammad Mu'min to Munîr, fol. *ibid.*

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.

From Hakim Sarmad to Dârâ Shikûh, fol. 195^b.

A congratulatory letter from Nîzâm Hîshâri to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1099 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshī Kāzīm's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Mahmūd bin Sayyid Muḥammad ul-Kurūsī uṣḥ-Shāfi'i, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qāsim Muḥammad nṣ-Siddiqī.

From 'Ābid Khān to Hājī Abu'l Qāsim, deceased, fol. 198^b.

A Ruq'ah of Mirzā 'Abd-ul-Qādir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^b.

From Mirzā Jalālā to Nawwāb Mir Jumlah, fol. 199^a.

From Mirzā Jalālā to Nawwāb Islām Khān, fol. 199^b.

Mirzā Jalālā's reply to Nawwāb Afḍal Khān's letter, fol. 201^a.

Another letter from Jalālā to Nawwāb Afḍal Khān, fol. 202^a.

Tālib Kalim's letter to Nawwāb Zafar Khān when the latter was wounded by a lunatic, fol. 202^b.

Mir 'Alī Shir's letter to Sultān Husayn Mirzā to soothe the latter's anger, fol. 203^b.

Qādi Muḥammad Qāsim's Ruq'ah to Nawwāb Islām Khān, fol. *ibid.*

Letter from Mir Qāsim 'Alī Kamahī to Faridūn, fol. 204^a.

Letter from Mullā Muḥammad Ṣūfī to Āṣaf Jāh, and the latter's reply, fol. 204^b.

Letter from Qādi Nūr Ullah Shūstari (the author of the Majālis-ul-Mu'min, see No. 720) to Shaykh Abul Faḍl, fol. 205^a.

Letter from Khwājah Muḥammad Hāshim to Bakhsī-ul-Mulk, fol. *ibid.*

Letters from the same Khwājah to Qādi 'Arif, foll. 205^b-206^a; to Mullā Muḥammad Yūsuf, fol. 206^a; to Muḥammad Qāsim Hakkāk, fol. *ibid.*; to Muḥammad Murād, calligrapher, fol. 206^b.

Letter from Sharif Sarmadi to Hakim Abul Fath, fol. *ibid.*

Letter from Mullā Muḥammad Ṣāliḥ to Nawwāb Ja'far Khān, fol. 207^a.

Letter from 'Abd-ul Majid Munshī to Āṣaf Jāh, fol. 207^b.

Letter from the aforesaid Munshī to Sa'd Ullah Khān, fol. 208^a.

Letters from Hakim 'Abd-ul-Hādiq to Nawwāb Ja'far Khān, fol. 209^a; to Qāsim Khān, foll. 209^b-210^a; three letters to Nawwāb Islām Khān, fol. 210^b-211^a; to Nawwāb Khān Khānān, fol. *ibid.*; to Khān Zāmān, fol. 212^a.

Letters from Maulānā 'Urī to Khān Khānān, fol. 212^a; to Āṣaf

Khân, fol. 213^a; to Hakim Abul Fath Gilâni, fol. 213^b; another to Khân Khânân, fol. *ibid.*

Letters from Mullâ Munîr to I'tiqâd Khân, fol. 214^b; to Sayf Khân, fol. *ibid.*

Letter from Mullâ Hayâti Gilâni to Nawwâb Rustum Khân, fol. *ibid.*

Letter from Mirzâ Şâdiq Dast-Gayb to Sâfi Quli Khân, fol. 215^a.

Letter from Mullâ گلی (probably Şanâ'i, see No. 250) to Şâh Garîb Mirzâ, fol. 215^b.

Three letters from Mirzâ Muhammad Ridâ to Nawwâb I'tiqâd Khân, foll. 216^a-217^a; to Qâdi Afâdâl, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzâ 'Abd-ul-Mâ'bûd, foll. 218^b-219^a; to İraj Khân, fol. 219^b; to Mirzâ Sharif, fol. *ibid.*; to Mullâ Muhammad Ya'qûb, fol. 220^b.

Letter from Mirzâ Jân to a friend, fol. 221^a.

Letter from Mullâ Zuhûr to Hakim Âtashi, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muhammad Amin Mustâgnî (of Kashmîr) to Amîri, fol. 223^b.

Mirzâ Jalâlâ's reply to a friend, fol. 224^a.

Five letters of Muhammad Bâqîr, all consisting of those letters which do not contain diacritical points: (1) to Asad Khân, fol. 224^a; (2) to Nawwâb Amîr Khân, fol. 224^b; (3) to Nawwâb Abû Nasr Khân, fol. 225^a; (4) in recommendation of a Hakim, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muhammad Ridâ and the other not named, fol. 225^b.

Letter from Sultân-ul-Mashâ'ikh (Nizâm-ud-Dîn Auliyâ) to Amîr Khusrau, fol. 225^b.

Letter from Muhammad Ma'sûm to Khwâjâh Muhammad Hanîf, fol. 226^a.

Two letters from Sayyid Ni'mat Ullah (probably the well-known saint and poet of Nârnâul, who died at Firûzpûr, east of Râjmahal in A.H. 1077 = A.D. 1666), to Nawwâb Fidâ'i Khân (i.e. 'A'zâm Khân Kokah of Şâh Jahân's time), foll. 226^a-226^b; in reply to Sayyid Sâfi-ud-Dîn, fol. 227^a; to Mirzâ Murâd, fol. *ibid.*

Mirzâ Kâzîmâ's letter to Şaykh Muhammad Ashraf, fol. 227^b. Khwâjâh Muhammad Hâshîm's letter to Mullâ Şâh, fol. 228^b.

Three Ruq'âhs by Muhammad Bâqîr consisting of letters which do not contain diacritical points, fol. 229^a.

شرح رسالہ عجیب شریح ریسالہ اجیب: a commentary on the Sufic tract رسالہ عجیب & رسالہ اجیب, of Sayyid Muhammad Gisûdarâz, by

عبد الواحد ابواهيم حسيني
بلغرامي

Beginning :—

اما بعد حمد الله على نواله و الصلوة على نبيه محمد و آله مينهود
موضع ابن كلمات گرامى الخ *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... قوله تعالى و تلك الأمثال فضليها
للذئب لعلمهم يتغبون ما چهار برادر بوديم يعني ما چهار روح بوديم جمادی
نباتي حيواني انساني الخ *

Muhammad Gisūdarāz, with his original name Sayyid Muhammad bin Sayyid Yūsuf Husaynī, was one of the most renowned saints of India. He was born at Dihli, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Nasir-ud-Din Chirāq-i Dihli, after whose death, A.H. 757 = A.D. 1350, he went to Gujarat where he spent a long time in the company of the eminent Shaykh Khwājah Rukn-ud-Din Kān-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbār-ul-Akhyār, pp. 121-128.

The commentator is probably identical with Mir 'Abd-ul-Wāhid Husaynī Wāsiṭī Bilgrāmī, who adopted the poetical title Shāhidi, wrote the works سباب - حل شبهات - شرح کافیہ ابن حاجب etc., and died 3 Ramadān, A.H. 1017 = A.D. 1608. See Sarw-i Āzād, p. 247.

Letters from 'Ālamgir to Shaykh Sayf-ud-Din Sarhindī, fol. 234^b; to Muhammad Bāqir, fol. *ib.*

Mirzā Jalālā's letter to Muhammad Bāqir Shirāzī, fol. 234^b; the latter's reply, fol. 236^a.

Mirzā Jalālā's Wahshat Nāmah وحشت نامہ, a satire on Shaydā, fol. 237^b.

Letter from 'Ārif Lāhaurī to Dānā, fol. 240^b.

Satire of evil-minded persons, by Mirzā Jalāl, fol. 203^a.

Mirzā Jalālā's letters to Diyā-ud-Din, son of Mullā Hālī Tabrizī, fol. 244^a; to Mirzā Muhammad Husayn, fol. 246^a; to Mirzā Aminā asking him not to be afflicted by the envy and enmity of people, written from Kashmīr, fol. 247^a; to Hāji Husayn Kirmānī, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Ināyat Ullah Kanbū, foll. 253^a-256^a.

Letter from Mir Ilāhi to Dānā, fol. 256^a.

Letter from Shaykh 'Abd-uş-Şamad to Mahmûd, fol. *ib.*

Letters of Mullâ Raunaqî, foll. 256^b-257^a.

Chandarbhân's letters to 'Abd-ul-Karîm, Bhâkmal and Hâjî Muhammad Jân Qudsî, foll. 257^a-258^a.

Mirzâ Jalâlâ's letters to Tâlib Kalîm, fol. 258^a; to Bandah Ridâ, fol. 258^b; to Mirzâ Muhammad Husayn, fol. 259^a, to 'Abd Ullâh Najm-i Şâni, fol. 260^a.

Tuğrâ's letters to Bazmî, fol. 260^b; to Mirzâ Kâzîm, fol. 261^b; etc.

Mir Bâqîr's letter to Şâ'ib and others, fol. 263^b.

Ruq'ah of Nasîrâ-i Hamadâni, fol. 265^a.

Mirzâ Muhammad Munshî's letter to Tâlib Kâlîm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tâlib Kalîm to Mirzâ Aminâ, fol. 268^a.

Letter of Mullâ Haydar Khişâli, on behalf of Mirzâ Rustum, to Tâlib Kalîm, fol. 269^a.

Qâdi Nûr Ullâh's letter to Hâkim Hâdiq, fol. 269^b.

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol. 270^b.

Hâkim 'Abd-ul-Hâdiq's letter to Shaykh 'Abd-ul-'Azîz Jaun-pûri, fol. 271^a.

'Urfî's letter to Zuhûrî, fol. 271^b.

Zuhûrî's letter to Shaykh Faydî, fol. 272^a.

Mużaffar Husayn's letter to Tâlib Kalîm, fol. 273^b.

Hâkim 'Abd-ul-Hâdiq's letters to Mullâ 'Abd-ul-Latîf, Hâkim Fath Ullâh, Qâdi Nûr Ullâh, Mir Ilâhî, and others, foll. 274^a-277^b.

Shaykh Mubârak's letter to Shaykh Faydî, fol. 278^b.

Mullâ Muhammad Amir's letter to Muhammad Şâlih Kanbû, fol. 280^a.

Selections from the writings of Muhammad Şâlih Kanbû, foll. 283^b-289^a.

Nasîrâ-i Hamadâni's letter to a physician, fol. 289^a.

Nî'mat Khân 'Âli's letter to a friend, fol. 290^a.

Mullâ 'Abd-ul-Majid Munshî's letter of congratulation to Şâh Jahân on the occasion of the conquest of Balkh, fol. 294^b.

Hâkim Hâdiq's letter to Khânkhanân wishing a happy 'Id, fol. 295^b.

Letter from Mirzâ Jalâlâ to Nawwâb Afdal Khân, fol. *ib.*

'Inâyat Ullâh's letter to Bâqîr, fol. 296^b.

Muhammad Şâlih's congratulatory letters to Şâh Jahân on several occasions; to Sa'd Ullâh, etc. foll. 299^a-303^b.

بِسْمِ اللّٰهِ رَّحْمَةٌ عَلَيْهِ رِحْمَةٌ Risâlah-i 'Iyâr-ul-Hasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by Shaykh Muhibb 'Ali, fol. 304^a.

Beginning:—

بعد از نیایش احمدی که مباراست از نعمت والد و ولد و پس از

* ستایش حمدی که معراست الخ *

کار نامه مولا منیر Kâr Nâmah-i Maulâ Munîr, fol. 313^b.

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درود پیغمبر خرد افروز *

In the preface Munir Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munîr, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I, A.H. 1050 = A.D. 1640.

Munâzirah-i Arba' 'Anâsîr, or 'Dispute between the four elements.' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol. 319^b.

Beginning:—

آغاز سخن بدم جهان آفرینی که عالم کون و فساد را از چهار عنصر

* انتظام بخشید الخ *

Munâzirah-i Tiq wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by Munîr, fol. 323^b.

Beginning:—

بعد از سپاس داوری که تیغ بشماتت توحیدش زبان بر کشاده الخ *

Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munîr, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهره روز را از پرتو مهر بر افروخته الخ *

Nuk'ât-i Munîr. Short exhortations by Munîr, each of which is introduced by the word نکته, fol. 330^a.

Beginning :—

الهی نمود همه نمایش تست و بهبود همه ستایش تو الخ

Hayātī Gilānī's letter to Rustam Khān, fol. 332^a.

From the writings of Muḥammad Ṣalīḥ Kanbū, foll. 332^a–333^a.

Letter from Mir Sayyid Sharif Jurjānī (*d.* A.H. 816=A.D. 1413), the author of the well-known grammar Ṣarf-i Mīr (see No. 769), to the renowned Ṣūfī Sayyid 'Alī Hamadānī, *d.* A.H. 786=A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu'tamad Khān (*d.* A.H. 1049=A.D. 1639), the well-known author of *Iqbāl Nāmah-i Jahāngiri*, who flourished under Jahāngir and Shāh Jahān (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahā-ud-Dīn Muḥammad and Mir Muḥammad Bāqir Dāmād, came, by way of sea, to Tattah in A.H. 1042=A.D. 1632. Here he fell in love with a Hindū boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Maḥmūd Beg, the Bakhshi and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmūd Beg :

کلید مخزن افلاک اگر در دست من باشد

کوایک را برآ اهل حاجت چون درم پاشم

In reply Sarmad sent the following Rubā'i to Maḥmūd Beg :

ای باد بمیرزای بخشی	کای کرده فلک بزیر رایت رخشی
گفتی که کوایک چو درم می بخشم	خورشید مرا نیز می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lāhaur, and when the emperor returned to that place from Kashmīr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet."

Prose pieces of Sā'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzâ Jalâlâ, fol. 337^a.

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bidil, fol. 342^a.

From the writings of Zâhirâ-i Tafrîshî, fol. 346^b.

Writings of 'Abd-uş-Samad Sukhan, fol. 355^a.

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a.

Prose pieces in praise of Dârâ Shikûh, Dihli Fort, Diwân-i Khâs, Diwân-i 'Âm, Akbarâbâd, Lâhaur, foll. 356^b-383^a.

Letters of Muhammâd Ridâ to Muhammâd Husayn, Sayf Khân and 'Abd-un-Nabi, foll. 383^a-383^b.

Prose pieces by Tuğrâ (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzâ Jalâlâ in praise of Kashmîr, fol. 398^a.

Prose piece by Qâdi Muhammâd Qâsim in praise of Shâhâbâd, fol. 408^b.

Prose pieces in praise of Kashmîr, by Muhammâd Sâlih Kanbû, fol. 409^b; by Shaydâ, fol. 411^a.

Praise of Iṣfahân, by Nasîrâ-i Hamadâni, fol. 433^a.

Praise of Shâh Jahân's mosque in Shâhjahânâbâd, fol. 434^a.

Praise of Jahân Ârâ's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammâd Murâd by Shâh Jahân's order, fol. 438^a.

Praise of Shâlahmâr, fol. 440^b.

Praise of Sayf Khân's garden, by Mullâ Munîr, fol. 443^b.

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a.

Hakîm Hâdiq's letter to Khân Khânâ, Dârâb Khân and others, fol. 447^b.

The concluding portion of the MS. contains ۴۳۲ to the following works:

Diwân-i Hâdiq, Sawâd-i A'zam of Mullâ Munîr, fol. 466^a;

Tafsîr-i Husaynî, fol. 466^b; Gulistân of Sa'dî, (by Muhammâd Sâlih), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abû Hâmid Muhammâd Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmiyah Madrasah, copied from Taqâkirah-i Daulat Shâh, by Maulâvi Muhammâd Bakhsî, the father of the donor.

A note on the title-page, dated Ramadân, A.H. 1274, says that the MS. was once presented to one Muhammâd Khân Bahâdur.

No. 873.

foll. 90; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

ریاض الوداد

RIYÂD-UL WIDÂD.

A collection of letters and other refined prose writings.

Author: İzad Bakşh Rasā

Beginning:—

سبحان الله این چه فضل و احسان و کرم آن*

In the preface the author traces his descent through Əṣaf Khân Ja'far, of Akbar's time, from Abû Bakr Ṣiddiq, the first Khalifah. He flourished in Aurangzib's time and died, according to Hamîshah Bahâr, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Lashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khân, Mirzâ Bâdi'-ud Daurân, Hakîm Muhammâd Husayn, Mir 'Abd-ul-Qâdir, Mirzâ Muzaffâr and Mîrzâ Muhammâd Zamân.

Written in fair Nasta'liq.

Not dated: 19th century.

No. 874.

foll. 290; lines 17; size $9 \times 4\frac{1}{4}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

چار منصر

CHÂR 'UNSUR.

The author, Mirzâ 'Abd-ul-Qâdir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual:—

خداوند زبان معدنور آن*

According to a chronogram at the end the work was completed in A.H. 1116 = A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The Châr 'Unsur is included in the Kulliyât-i Bidil, lithographed in Lucknow, A.H. 1287.

Written in beautiful Nasta'liq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsur.

The scribe **گل محمد ولد شیخ عبد الرسول هانسوی** says that he transcribed this copy at the request of **کاتبیم**.

Dated 9 Shawwâl, the second regnal year of Shâh 'Âlam.

No. 875.

foll. 112; lines 12; size $9\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

بھارستان خمال

BAHÂRISTÂN-I KHAYÂL. ✓ ?

A work containing ornate prose-writings and letters.

Author: Sharaf-ud Din 'Ali ibn 'Abd-ul Muhsin Mûsawi Shahristâni Isfahâni, entitled Ihtirâm Khân Farrukh Shâhî شرف الدین اصفهانی، موسوی شہرستانی اصفهانی مخاطب باحترام خان فرغ شاهی علی ابن عبد المحسن موسوی شہرستانی اصفهانی مخاطب باحترام خان فرغ شاهی.

Beginning:—

بر آئندہ ضمیر خورشید نظیر عیرفیان گنجینۂ معانی و نقدان سفینۂ جوهر شناسی و سخنداںی الخ *

We learn from the preface that the author, who was attached to the service of Farrukhsiyar, was highly pleased with his appointment as a Bakhshi of Kashmîr, and wrote the present work by the desire of Mahârat Khân in A.H. 1129 = A.D. 1716, expressed by the words در منتور لطیف در. The work, which abounds in praise of Kashmîr, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful Nasta'liq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in Nim-Shikastah hand.

Not dated; 18th century.

No. 876.

foll. 244; lines 13; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

گلستان سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباچہ تصانیف اعلیٰ و مقدمہ توالیف بکری حمد صافی است

الخ

In his preface the editor, who designates himself as جوٹ پرکاس شوقی علّای, says that his father, who adopted the *takhallus* and was attached to the service of Nawwāb Hifz Ullah Khān, had left behind some refined prose and poetical writings which he (جوٹ) edited in the present form. According to the chronogram بخطد پیوسنہ on fol. 6^a, the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqāt*:—

طبقہ اول منظوم بہ قصاید مردف و اشعار مختلف ملزوم
 (on fol. 6^b). طبقہ دوم منثور (on fol. 124^a).

The first *Tabaqah* consists of Qasīdahs, versified letters, eulogies, etc. It ends with some Rubā'is and chronograms. The second *Tabaqah*, in prose, contains letters to the Khāns and Amīrs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیغزان.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

foll. 55; lines 15; size $8\frac{1}{4} \times 6$; 6×4 .

رquat محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALI.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author: Muhammad 'Ali, entitled Fadl 'Ali Khân
المخاطب بفضل على خان.

Beginning:—

حمد و ستایش بیحد خالقی را که بحکمت کامله از جمله حیوانات
فیل را بصورتی عجیب و هیئتی غریب خلق ت نموده است *

In the preface the author, who eulogises the reigning sovereign Muhammad Shâh, says that he wrote this work while he was the *Dârogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طراز.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد على المخاطب بفضل على خان بهادر منخلص بافضل
جزایری الصل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless *Tâ'liq*.

Dated, Bilgrâm, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72; lines 15; size 7½ × 4½; 6 × 2½.

منثورات عالی

MANSŪRĀT-I-'ĀLĪ. ✓?

A collection of the refined prose writings of Ni'mat Khân 'Alî (for whose life see No. 370).

I. fol. 1^b.

A treatise, intermixed with verses and numerous passages of the Qurân, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

صحیح صادق سخن از پرتو آفتاب روییت است *

II. fol. 14^b.

The prose preface to the *Diwân*, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عیار افزایی نقد سخن اکسپریست که چون برفلزات معدن است *

III. fol. 24^b.

A satire on physicians; See Rieu ii. p. 744^b;

Beginning:—

حکیم علی الاطلاق از دارالشفاء رحمت و نسخه کامل الصناعات

* قدرت الخ *

IV. fol. 27^b. Letters to Mirzā Mubārak Ullah Wādīh and Mirzā Muḥammad Sa'īd, (steward of the Imperial kitchen); see Rieu ii, p. 745^a; beginning:—

حکیم حقیقی مرزاوی دوستان و دوست مرزاویان الخ *

V. fol. 31^b مناکحة حسن و عشق Munākahat-i Husn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق; see Rieu ii, p. 703, etc., beginning:—

* حدیث عشق شد زیب بیانم الخ

Published in Lucknow, 1842 and 1873, and printed with commentary by Imām Bakhsh Ṣahibā'i, Delhi, 1844; Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqā'i'. Siege of Ḥaydarābād with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bān in A.H. 1097 = A.D. 1685.

Beginning:—

* دمی که مدرس کشاف صحیح الخ

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbūl Ahmād). A lithographed edition appeared in Kānpūr, 1870. For further particulars see Rieu, i, p. 268, ii, pp. 745, 796 and 850; W. Perstch, Berlin Catalogue, p. 492; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqā'i' in the present MS. is defective towards the end and breaks off with the words:

دوازده منصداران دیگر را نیز از آب و گل بایمی قطعنامه اتفاق

* تشریف

Written in fair Nasta'liq.

Not dated; 19th century.

No. 879.

fol. 295; lines 14; size 9 x 5; 6½ x 3.

رَقْعَةُ مَفْشِيٍّ
RUQQA'ĀT-I-MUNSHI.

A collection of letters, Farmâns, Parwânâhs, Sanâds, and other official documents relating to the reign of Aurangzib.

Author: Munshi, popularly called Malikzâdah:

مَفْشِيٌّ كَهْ بَيْنَ الْقُرْآنِ بِهِ مَلِكٌ زَادَهُ مَعْرُوفٌ أَسْتَ *

Beginning:—

مَفْشِيٌّ حَكْمَتْ كَامِلَةً إِبْرَاهِيمَ چُونْ بَارَادَتْ بَانْشَادْ صَحِيفَةً شَرِيفَةً
كَانْكَاتْ پَرِدَاحَتْ النَّجَ *

The work is noticed in Rieu iii, p. 985, under the title نیگر نامہ مُنشی Nigâr Nâmâh-i Munshi.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^b, is partly found here on foll. 119^a–123^a, from which we learn that the author entered the service of Prince Muhammad Mu'azzam Shâh 'Alâm, whose son, Prince Muhammad Mu'izz-ud-Dîn, he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshî to two successive Diwâns of the Deccân, viz. Rahmat Khân and Mirzâ Muhammad Irâni, entitled Bashârat Khân. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Sha'bân, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^a, that he divided the work into the following two *Dajtaras*:—

Dajtar I.—

Comprising the author's own compositions, in four *Sâjhah*:—

Sâjhah 1. Letters of princes.

Sâjhah 2. Letters of high officials.

Sâjhah 3. Letters, petitions, Parwânâhs, Sanâds, etc., of officials in the *Diwâni* or financial department.

Sâjhah 4. Letters of the author and his friends.

Daftār II.—

Compositions of other *Munshīs*, in five *Safḥah* :—

- ✓ *Safḥah* 1. Farmāns and Sanads of the Imperial Daftār.
- ✓ *Safḥah* 2. Imperial orders.

Safḥah 3. Petitions and letters of Khāns.

Safḥah 4 and 5. Select compositions of *Shaykh Tālī Yār* and other eminent *Munshīs*.

In the beginning, fol. 2^a, the author gives an account of some eminent *Munshīs* of old and modern times, such as, Sa'dī; Nasīr-ud-Din Tūsī; Sharaf-ud-Din 'Ali Yazdī; Khwānd Mir; Shāh Sikandar Beg; Shaykh Abul Fadl bin Shaykh Mubārak; Amin Ahmad Rāzī (author of the *Haft Iqlīm*); the author of the *Tārikh-i Badā'ūnī* ('Abd-ul-Qādir); Muhammad Qāsim; Mu'tamad Khān; Afdal Khān; Islām Khān; Sa'd Ullah Khān; Hamid Lāhaurī; Shaykh Muhammad Wāris; Qādī Muhammad Afdal; Shaykh 'Abd-ur-Rahīm Khayrābādī; Mullā Munirā; Pindi Dās(?); Shaykh Hibat Ullah, *Munshī* of Prince Murād Bakhsh; Chandar Bhān Barhaman of Lāhaur; Shaykh 'Abd-us-Šamad Jaunpūrī, Secretary to Ja'far Khān; Shaykh Tālī Yār, better known as Údirāj, (*Munshī* of Rustam Khān); Mullā Abu'l Fath, entitled Qābil Khān; Mirzā Muhammad Kāzīm; Mullā 'Abd-ul-Khāliq Panjābī, *Munshī* of Muhammad Mu'aẓẓam Shāh 'Alam Bahādur; Shaykh 'Ināyat Ullah; Shaykh Muhammad Sālih Kanbū; Ilahdād Afḡān Multānī; 'Aqil Khān; Amānat Khān Khawāfī, better known as Mirak Mu'iñ-ud-Dīn Ahmad; Mir Muhammad Ridā.

Written in ordinary *Ta'liq*. The folios are hopelessly confused.

Not dated; 19th century.

No. 880.

fol. 49; lines 15; size 9 x 5½; 6 x 3½.

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulavi Muhammad 'Ali and begins thus :

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب

• مولوی صاحب فیض رسان حلقة بکوشان ... الخ

Other persons to whom the letters are addressed are Lālah

Kunwar Sen, Lâlâh Bindrâban Khwushgû (*d. A.H. 1170 = A.D. 1756*),
Lâlâh Bihâri Lâl, Nûr Muhammâd 'Alîm, Lâlâh Mânîk Chând,
Nâwwâb Zayn-ud-Dîn Ahmâd Khân, etc. etc.

Written in Nim Shikastah.

Not dated; 19th century.

No. 881.

foll. 121; lines 13; size 9 x 5; 6 x 2½.

بھارستان معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents, written in Muhammâd Shâh's reign (A.H. 1131-1161 = A.D. 1719-1748).

Author: Partâb Râm Rânâ Nandi, known as Hirâ La'l bin Pâras Râm Gobind.

Beginning:—

بصنوف احمد و الوف اشکار انشا پردازی که بقلم قدرت دیدار الخ *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معدن القوانین در علم عربی و لهو لہی کدان مالا (پوئی گیان مالا?)

که بتخلص رس ساکر از زبان ساستر به یهاکها بر ج تصنیف کردم *

He then adds that he was very strongly requested by his brother سنتوکمہ رام and لالہ کماندی رای to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight Bâg, each sub-divided into several Chaman.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dulqa'd, A.H. 1240.

Scribe: امر سنگیه.

No. 882.

fol. 283 ; lines 15 ; size $12\frac{1}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات انند رام

MANŞURÂT-I ANAND RÂM. ✓

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning :—

الله بیچاره مخلص کج مج زبان را چه دارا که در بیبلان تمہید
حمدت که حروف از اعراب در آنجا غریبانه سینه بر خار مغیلان میساخند

* الخ

The author, whose poetical *nom de plume* was Mukhlis., has already been mentioned in connection with his work entitled *مرات الاصطلاحات*, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabi' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'âhs which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents : The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Foll. 1^b-36^a. Author's letters to the following persons :—

I'timâd-ud-Daulah Chin Bahâdur Nûsrat Jang, fol. 1^b.

Sirâj-ud-Din 'Ali Khân Arzû, fol. 2^b, 4^a, 5^a.

To a friend, fol. 8^a.

Miyân Faqir Ullah, with the *takhallus* Âfirin of Lâhaur, fol. 8^b.

Sharaf-ud-Din 'Ali, with the *takhallus* Payâm, fol. 9^b.

I'timâd-ud-Daulah Chin Bahâdur Nuşrat Jang, fol. 11^b.

Another to the same, fol. 12^b.

Râjah Khwushhâl, Chand, fol. 12^b.

Sirâj-ud-Din 'Ali Khân Arzû, fol. 14^a.

Mirzâ Jawwâd, with the *takhallus* Sarâmad, fol. 15^b.

Râjah Bakhtmal, Diwân-i Khâliṣah, fol. 16^b.

Sharaf-ud-Din 'Ali Payâm, fol. 17^a.

A friend, fol. 18^b.

Lâlîh Shewak Râm, fol. *ib.*

A nobleman, fol. 19^a.

Sirâj-ud-Din 'Ali Khân Ârzû, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsi, Zamîndâr of Khudâ Âbâd, fol. 20^b.

Şîr Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Din 'Ali Khân Ârzû, fol. 25^a.

Sayyid Lutf Ullah, *Mutasaddî* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mir Luñf Ullah, fol. 29^a.

'Abd-ul-'Azîz Khân, Mir Munshî of I'timâd-ud-Daulah, fol. 30^b.

Qizilbâsh Khân with the *takhallus* Umid, fol. 31^a.

A friend, dated A.H. 1155 = A.D. 1742, fol. 31^b.

Safdar Muhammad Khân, congratulating him for receiving the *Diwâni* of Lâhaur, fol. 33^a.

Ahmad Husayn Khân, fol. 33^b.

Râi Nagar Mul, fol. 35^a.

A grandee, fol. *ib.*

II.

Foll. 37^b-55^a پریخانه Pari Khânah, or "The fairy-house."

Beginning :—

رذگ حمد و ستایش مصوّری را که قلم قدرتش از سواد خط بپرداز

چهره گلعداران پرداخته آنم *

It is a sort of introduction in praise of a *Muraqqa'* which contained specimens of beautiful calligraphy due to the penmanship of Mir 'Imâd, Mir 'Ali, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144 = A.D. 1731, expressed by the chronograms زهی مرقع تصویرها and بی بها موقع از تصویر.

III.

Foll. 56^b-67^a. A long letter written to the Safawî king of Persia by order of Muhammad Shâh, on the occasion of the former's accession to the throne.

Beginning :—

سر نامه بنام پادشاهی است

که پیشش جبیه سا هر کج کلاهیست

شیگفتگی گلشن معانی رنگین و ترو تازگی چمن الفاظ دلنشیں از
نسیم حمد فرمادنواری است *

IV.

Foll. 68^b-134^b. چمنستان Chamanistān.

Beginning :—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شانہ و عز
برہانہ کمترین اذام فقیر انند رام مخلص بر صفحہ بیان می نگارد الخ *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows :—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah*: Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important :

Rājah Jai Singh of Anbīr, fol. 87^b.

Mirzā Muhammad Muqīm, librarian of Shāh 'Abbās, fol. 90^a.

Jahān Ārā Begam, daughter of Shāh Jahān, fol. 90^b.

The white elephant of Shāh Jahān, fol. 91^a.

Hidāyat Ullah, calligrapher, who meets the author at Shāh-jahānābād, fol. 92^b.

Rājah Hari Singh, the archer, fol. 94^b.

Rāi Harkiran, fol. 95^b.

Account of Satī, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah*: description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah*: Interesting and useful events, each of which is narrated under the word فایده, fol. 115^b.

Second *Guldastah*: Wise sayings and admonitions, each introduced by the word نکتہ, fol. 121^a.

Chaman IV. First *Guldastah*: Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah*: Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخه دلنشیں in the following line of a versified chronogram, fol. 134^b:

چون پیاپان رسید تاریخش نسخه دلنشیں فوشت قلم

The Chamanistān has been lithographed, Lucknow, 1877.

V.

Foll. 135^b-202^b: هنگامہ مشق Hangāmah-i 'Ishq. The love-story of Kunwar Sundar Sen, of Karnātik, and Rāni Chānd Parbhā.

Beginning:—

خدارند ا قلم آشقتہ رقم راجہ قدرت کہ به بھار پیرائی چمنستان

* ثنایت پردازد الخ

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muḥammad Shāh's reign, while he was staying in Shāhjahānbād, he, with some of his friends, viz., Ārzū, Muḥammad Quli Khān, Ma'ni Yāb Khān, with the *takhallus* Shā'ir, Rāo Kirpā Rām, Rāi Fath Singh and others, went to see the fair of Shāh Madār, held near the tank of Kishan Dās, an account of which, he says, he has given in his بدانع وقائع. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnī servant to relate a story. The servant then related the above story, which, says the author, Muḥammad Jā'isi had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words نعمہ چند in the following versified chronogram at the end:

چو این نغمہ چند نقاش شوق ناین رنگ بر صفحه تصویر کرد

بنصریک دل سال اتمام آن قلم نغمہ چند تصویر کرد

In the conclusion Kirpā Rām adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting:—

اعجز ترین مخلوقات کریا رام کہ ای کاش من میدرمد و این روز سیدا
نمی دیدم می نویسد کہ این سطحی چند کہ هرگاه بندگان عالی
سرگذاشی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند *

سپاس بیقیاس مرخدای عز و جل را که این نسخه که نامش هنگامه
عشق است و تالیف فقیر اندزاد رام مخلص امروز که بیست و ششم جمادی
الثانی و سده شنبه سنه یکهزار و یکصد و پنجاه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه پادشاه غازی است چهار گهواری دوز یاقیمانده
در دارالخلافه شاهجهان آباد با تجهام رسید و نیز بعد مقابله با اجزای اصل که
بطريق مسوده از چندی در جزو گلور افتاده بود صحیح گردید با وجود
بیدمانی و دلگرفتگی که برنگ غنچه تصویر خلقی من است در این مرتبه
بخون جگر خوردن بجهتی سعی نمی گمارم یادگاری است که برای یاران
رنگین تراز بهاران بر صفحه روزگار میگذارم بتخصیص نور چشمان سعادتمند
راو کریا رام و رای فتحسنگه که الهی از عمر و دولت بر خورند هرگاه بسیر
این نیرنگکده محبت چشم عبرتی خواهند کشود بسیار یاد ازین سهو القلم
نقشیدن کارخانه قضا و قدر خواهند نمود الخ *

VI.

Foll. 203^b-283^a. کارنامه عشق Kârnâmah-i 'Ishq. The love-story
of prince Gauhar of China and princess Mamlukat, beginning:

گل گل شگفتگی چمن بیان و طراوت گلبرگ زبان الخ *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144=A.D. 1731, and is also expressed by the following chronogram at the end:—

چه شور انگیر رنگین قصه بوده *

A very neat and correct copy, written in good Ta'liq.
Not dated; 19th century.

No. 883.

fol. 154; lines 17; size $9 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

دستور الانشا

DASTŪR-UL INSHÂ.

A collection of letters compiled for the author's patron, Fidâ'i Khân, known as Sayyid Ȣulâm Husayn Khân, son of Nawwâb A'zam Khân.

Author:— Yâr Muhammâd Qalandar يار محمد قلندر

Beginning:—

تلذی آفیننده نور در چشم و روح در جسم که مردم دیده و لا نظر در
محراب الخ

The author, who designates himself as Yâr Muhammâd Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidâ'i Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms 'Ali Wardî Khân and Sirâj-ud-Daulah (A.H. 1151–1170 = A.D. 1738–1756). See Rieu iii, p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72; lines 16; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

ریاض المفاتیح

RIYÂD-UL-MUNSHA'ÂT.

A collection of letters written in the name of Nawwâb 'Ali Ibrâhim Khân, the author of the well-known works, Khulâsat-ul-Kalâm (see Nos. 704–706), Gulzâr-i Ibrâhim (see No. 707) and Suhuf-i Ibrâhim (see No. 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amirs, Râjahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد بیحد و احصا و ثنای لا تعد ولا تتعصی خالقی را سزاست که
ذرات مکونات را بنور قدرت کامله و حکمت بالغه از حجه عدم بمنصه وجود
رسانید الخ

The compiler, Muhammād 'Alī Tamannā, son of Khwājah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tā'id 'Azīmābādi, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206=A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudah*. He further adds that as the preface to Maulavī Gūlām Yahyā Khān's Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwān (superscription) of both the *Raudah*.

The compiler's introduction is followed by the preface to the *Şuhuf-i Ibrāhīm* of 'Alī Ibrāhīm Khān (see No. 708), beginning thus on fol. 3^a.

محف ابراهیم طبع سلیم تلفظ بحمد و ثنای حضرت باری است
الخ

Then follows the preface to the *Hidāyah*; beginning:—

حمد و سپاس بیقياس معبدی را سزاول است که فقهی بالغ اندیشه
در راه طاعنش از طی کردن الخ

[The Arabic *Hidayah* هدایة by Burhān-ud-Din Abū Bakr ul-Margīnānī (d. A.H. 593=A.D. 1197) is a well-known work on Muhammadan law according to the Hanafi school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Hāj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Gūlām Yahyā's Persian translation of the *Hidāyah* with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Gūlām Yahyā, highly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امیر الممالک عماد الدوّلہ گورنر جنرل مستر وارن هستین بھادر

* جلات جنگ

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of *Mullâ Tâj-ud-Din*, *Mir Muhammâd Husayn* and *Mullâ Shari'at Ullah*, and entitled it *Hidâyah-i Fârsî*. The date of completion, A.H. 1190 = A.D. 1776, is expressed by the words *هدایة فارسی بپرایت انعام یافت*.

An English translation of this *Hidâyah-i Fârsî* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Raudah I.

Letters written in the name of Nawwâb 'Ali Ibrâhim Khân to princes, leading Amirs, Rajâhs and others :—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together :

- To Mirzâ Jahândâr Shâh, foll. 6^a–7^a.
- To Râjah Prân Nath Pandit, fol. 7^a.
- To Âsaf-ud-Daulah Âsaf Jâh Yahyâ Khân Bahâdur, Hizâbr Jang, fol. 7^a.
- To the Governor-General Warren Hastings, fol. 7^b.
- To Nawwâb Muhammâd Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur, son of Shuja'-ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol. 7^b.
- To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, fol. 8^a.
- To Sarfarâz-ud-Daulah Bahâdur, fol. *ib.*
- To Nawwâb Haydar Beg Khân Bahâdur Nusrat Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, foll. 8^b–12^b.
- To Nawwâb Mukhtâr-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol. 12^b.
- To Sayyid Akbar 'Ali Khân Bahâdur Mustaqim Jang, uncle of prince Jahândâr Shâh, foll. 13^a–15^b.
- To Sayyid Mubârak 'Ali Khân Bahâdur Firûz Jang, Nâzim of Bengal and son of Nawwâb Mir Muhammâd Ja'far Khân, foll. 15^b–16^a.
- To Khân Khânâna Nawwâb Mir Muhammâd Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol. 16^b.

To Sayyid Hasan 'Ali Khān Bahādur Bahrām Jang, eldest son of Khān Khānān Muṣaffar Jang, foll. 17^a–17^b.

To Sayyid Muḥammad Taqī Khān Bahādur Dilāwar Jang, youngest son of Khān Khānān Muṣaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zaki Khān Bahādur Basālat Jang, son-in-law of Khān Khānān Bahādur, fol. 18^a.

To Nawwāb Sayyid Band-i 'Ali Khān Bahādur, second son-in-law of Nawwāb Khān Khānān Bahādur, fol. *ib.*

To Nawwāb Khān Zamān Bahādur Nādir Jang, better known as Nawwāb Shujā' Quli Khān, son of Nawwāb Munir-ud-Daulah, deceased, of Shāh 'Alam's time, fol. *ib.*

To Nawwāb 'Abbās Quli Khān Nuṣrat Jang, youngest son of Nawwāb Munir-ud-Daulah Nādir Jang, fol. 19^a.

To Sultān Dā'ūd Mirzā, son of Shāh Sulaymān Husayni of Persia, fol. *ib.*

To 'Aqūd-ud-Daulah Sayyid Muḥammad Khān Shir Jang Kirmāni, fol. 19^b.

To Nawwāb Amir Khān Ilahābādi, son of Khān 'Alam Nawwāb Baqā Ullah Khān Ni'mat Ullāhi, foll. 20^a–20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khān Hashmat Jang of Jahāngir Nagar, fol. 20^b.

To Khān Jahān Khān Jasārat Jang, governor of Hugli, fol. *ib.*

To Mirzā Gulām Husayn Khān Ṣabit Jang, fol. 21^a.

To Sayyid Ġulām Husayn Khān, son of Nawwāb Hidāyat 'Alī Khān Asad Jang, of Dihli, fol. *ib.*

To Tafaddul Husayn Khān, vakil of Nawwāb Āṣaf-ud-Daulah, fol. *ib.*

To Hasan Rīdā Khān of Murshidābād, grandson of Mahābat Jang, fol. 21^b.

To Mirzā Muḥammad Kāzim Khān, son-in-law of Hasan Rīdā Khān Murshidābādi, fol. *ib.*

To Mir Muḥammad Sa'id Khān Tabā-Tabā, brother of Nawwāb Mukhtār-ud-Daulah, foll. 22^a.

To Khwājah 'Ayn-ud-Din Khān, fol. *ib.*

To Mirzā Muḥammad Khalil Isfahāni, vakil of Du'lfaqar-ud-Daulah Nawwāb Najaf Khān, foll. 22^b–23^a.

To Hakim Shifā'i Khān, physician to Āṣaf-ud-Daulah, fol. 23^a.

To Hakim Athar 'Alī Khān 'Azīmābādi, fol. 23^b.

To Muḥammad Husayn Khān 'Azīmābādi, son of Zā'ir Husayn Khān, fol. 24^a.

To Barq Andāz Khān, through Nawwāb Majd-ud-Daulah, fol. *ib.*

To Mirzā 'Atā Beg Khān Kābuli of A'zamgarh, fol. 24^b.

To Makramat Khān 'Azimābādi, fol. 24^b.

To Shāh Ḡulām 'Alī Sāhib, fol. *ib.*

To Mir Qamar-ud-Din, with the *takhallus* Minnat, of Dihli, entitled Malik-ush-Shu'arā, fol. 25^a.

To Shāh Muhammad Ajmal Ilahābādi, with the *takhallus* Ajmal, fol. 25^a.

To Mirzā Muhammad Muhsin Jahāngir Nagari, fol. 25^a.

To Mirzā Bū 'Alī, Risālahdār in the time of Nawwāb 'Alī Jāh, fol. 25^b.

To Mahārājah Dhirāj Mādho Rāo Sindhiyah, fol. 26^a.

To Mahārānā Bhīm Singh Bahādur of Udayapūr, fol. 26^a.

To Mahārājah Ran Bahādur Shāh Bahādur Shamshir (in the following copy, fol. 40^a, Shir Jang), ruler of Nepāl, fol. 26^b.

To Mahārājah Mūdhājī Bhonslah, ruler of Orissa and Nāgpūr, fol. 27^b.

To Mahārāo Rājah Bishan Singh Bahādur, fol. *ib.*

To Mahārājah Swā'i Rānā Chatr Singh, fol. 28^a.

To Mahārājah سر نیب سنگ (sic) Bahādur, Rājah of Bundelkhand, fol. 28^b.

To Mahārājah مہندو نجیت سنگ (sic) Bahādur, Rājah of Bhandāwar, fol. 29^a.

To Gangādhar Bālājī Dakhni, ruler, of Kālpi, fol. *ib.*

To Rājah ملندر شاہ (sic) Bahādur Dilāwar Jang, fol. 29^b.

To Rājah Siwājī (sic) Dakhni, fol. 29^b.

To Sadāseo Malhār Rāo Dakhni, secretary to Mahārājah Mādho Rāo Sindhiyah, foll. 30^b-34^a.

To Mahārājah Bahādur, the permanent Nā'ib to Nawwāb Shujā'-ud-Daulah, fol. 34^a.

To Mahārājah Himmāt Bahādur Gushāin, fol. 34^b.

To Mahārājah Sundar Singh, Dīwān of Mubārak-ud-Daulah, the Nāzim of Bengal, fol. *ib.*

To Amīr-ul-Mulk Imtiyāz-ud-Daulah Mirzā Rājah Mahārājah Gobind Rām Bahādur Sipihdār Jang, who was then staying at Calcutta as an ambassador of Nawwāb Āṣaf-ud-Daulah, fol. *ib.*

To Sewāo Pannah Rāo Dakhni, a chief of Mādho Rāo Narāyan Peshwā Dakhni, fol. 35^a.

To Rājah Chait Singh (of Banāras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a-36^a.

To Râjah Muhip Narâyan Singh, the successor of Râjah Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Râjah) Debi Singh, ruler of Purneah, fol. 36^b.

To Ahliyâ Bâ'i (the wife of Khande Râo, the son of Malhâr Râo Holkâr of Indore), fol. *ib.*

To Sarsatî Bâ'i, fol. 37^b.

To Râni Gulâb Kunwar, wife of Râjah Balwand Singh, Râjah of Banâras, fol. *ib.*

To Râjah Bujhrâj, treasurer of Âsaf-ud-Datilah, fol. 38^a.

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raudah II.

Letters written by the compiler's father to leading Amirs, friends and relatives:—

To Mubârak-ud-Daulah Sayyid Mubârak 'Ali Khân Firûz Jang, fol. 43^a.

To Khân Khânân Mir Muhammad Riâdâ Khân Muâzaffar Jang, fol. 43^a-45^a.

To Mahârâjah Nand Kumâr Râi, Nâ'ib of Mir Muhammad Ja'far Khân, whose son Najm-ud-Daulah was the Sûbahdâr of Bengal, fol. 45^a.

To Nawwâb 'Ali Ibrâhim Khân Nasîr Jang, foll. 45^a-52^a.

To Mahârâjah Sundar Bhâo, fol. 52^b.

To Khânjahan Khân Jasârat Jang, in charge of the Hugli Fort, fol. 52^b.

To 'Abbâs 'Ali Khân, with the *takhallus* Maftûn, son of Nawwâb Ihtirâm-ud-Daulah and brother of Mir Muhammad Ja'far Khân, fol. *ib.*

To Riâdâ Quli Khân Kirmâni, fol. *ib.*

To Karam 'Ali Khân Murshidâbâdi, a descendant of Nawwâb Mahâbat Jang, fol. 53^a. [Karam 'Ali Khân is the author of a detailed history of Bengal, from Nawwâb 'Ali Wârdi Khân Mahâbat Jang, to A.H. 1186=A.D. 1772; see No. 699.]

To I'tibâr 'Ali, Nâzir of Munnî Begam, wife of Nawwâb Mir Muhammad Ja'far, fol. 53^b.

To Hâji Sa'âdatmand Khân, Nâzir of Nawwâb Mubârak-ud-Daulah, fol. *ib.*

To Shaykh Khayr Ullah Sarhindî, fol. 54^a.

To Haji Ahmad 'Ali, with the *takhallus* Qiyâmat, of 'Azimâbâd, fol. 54^b.

To Khâdim Husayn Khân 'Azîmâbâdi, fol. *ib.*

To Hakim Sayyid Shâh Muhammad Fâsih 'Azîmâbâdi, fol. 55^a.

To Shâh Muhammad Ajmal Ilâhâbâdi, *Sajjâdah Nashin* of Shâh Afâdâl Ilâhâbâdi, fol. 55^a.

To Tafâddul Husayn Khân, who, as an ambassador of Âsaf-ud Daulah, was then in Calcutta, fol. 55^b.

To Mîr 'Abd-ur-Râhîm Khân, Munshi of Munnî Begam, fol. *ib.*

To Mirzâ 'Askari 'Azîmâbâdi, fol. 56^a.

To Shaykh Qudrat Ullah 'Azîmâbâdi, an influential merchant, fol. 56^b.

To Sayyid Afâdâl 'Ali Khân, son of Sayyid Fadl 'Ali Khân, son of Nawwâb 'Ali Rustam Khân, fol. *ib.*

To 'Abd-ur-Rashîd Khân 'Azîmâbâdi, foll. 57^a.

To Hâjî Raushan 'Ali Murshidâbâdi, fol. *ib.*

To Mîr Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihli, entitled Malik-nûsh Shu'ârâ, pupil of Mîr Shams-ud-Dîn Faqîr 'Abbâsî fol. 58^a.

To Shaykh 'Ali Bakhsîh, with the *takhallus* Maftûn, of 'Azîmâbad fol. *ib.*

To Khwâjah Amin-ud-Dîn, with the *takhallus* Amin, of 'Azîmâbad, fol. 58^b.

To Mirzâ Mazhar 'Ali Murshidâbâdi, teacher of Nawwâb Mubârak-ud-Daulah, fol. *ib.*

To Hâjî Muhammad Sâhib, brother's son of Khwâjah Muhammad Wâjid, entitled Fâkhr-ut-Tujjâr, fol. *ib.*

To Khwâjah Lutf Ullah, son of the aforesaid Fâkhr ut-Tujjâr, fol. 59^a.

In the name of the aforesaid Khwâjah Lutf Ullah to Hâjî Muhammad Sâhib, fol. *ib.*

To Khwâjah Afâdâl Ullah, better known as Khwâjah Afzûn, foll. 59^b-67^a.

To Khwâjah Asad 'Ali, son of Khwâjah Afâdâl Ullah, foll. 67^a-68^a.

To Khwâjah Gûlâm Husayn, sister's son of Khwâjah Afâdâl Ullah foll. 68^a-68^b.

To Khwâjah Muhammad Hayât, fol. 68^b.

To Munshi Râi Sarat Singh (in the following copy, fol. 112^b, Sarb Sukh) 'Azîmâbâdi, fol. 69^a.

To the son of the aforesaid Râi, fol. *ib.*

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe: شیخ جوشن

No. 885.

foll. 118; lines 16; size 9×6 ; $7\frac{1}{2} \times 4$.

The same.

Another copy of the Riyâd-ul-Munsha'ât, beginning as above.

The preface to the Suhuf-i Ibrâhim, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 886.

foll. 297; lines 21; size $14\frac{1}{2} \times 8\frac{1}{4}$; $10 \times 5\frac{1}{2}$.

طلسمات خیال

TILISMÂT-I KHAYÂL.

✓ ?

A large collection of letters addressed by the author to the emperor Shâh 'Âlam, Wazirs, Amirs, distinguished persons and friends, together with models and specimens of various official forms and documents; forms of letters intended for all classes of society; description of feminine charms; riddles etc., edited by the author's son.

Beginning:—

سود دیده معنی و گلگونه عارض سخن حمد بهار پیرای گلشن

پوربست الغ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism*:—

طلسم اول مشتمل بر عرایض و صحایف که بجناب حضرت اعلیٰ خاقانی ظل
سبحانی و وزای نامدار و امرایی کامکار و دولتمردان عالیشان
ذوالمجد و الحسان در تهذیت و مبارکباد ثبت فرموده اند *

طلسم دوم مشعر بر فمایق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدوسنан صرقوم نموده اند *

طلسم سوم مبنی بر مکاتیب صاحب اسالیب شوقیه و سفارش نامجات
و دست آویز ملازمت و ذریعه ملاقات بزرگان زمان و اعیان
دوران و تعزیت نامجات است *

طلسم چهارم متنضم بر مکاتبات فصلاحت سمات معاملات مالی و ملکی
است *

طلسم پنجم محتوى بر بعضی اسناد و القاب است *

طلسم ششم بر مدلایع و فغرو سرایی محبوب اشتمال دارد *

طلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و غرایات و معیدات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مورات الجمال*, and written in imitation of Shā'ib's tract on the same subject and of the same title, begins thus on fol. 259^b:—

ای آفتاب روی ترا محشر آنده رخسار همچو ماه ترا اخترا آنده

The seventh *Tilism* on Qasā'id, riddles, etc. begins on fol. 294^a.
Written in ordinary Ta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rabi' I. A.H. 1280, is found on the title-page.

No. 887.

foll. 121; lines 15; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حديقة الارشاد

HADIQAT-UL IRSHĀD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muhammad Sādiq, poetically surnamed Akhtar محمد اکھڑا
صادق المتخالص باختر.

Beginning:—

بانشائی سیاس بداع نگاری رک ابر قلم آنگ

The author, a native of Bengal, wrote this work by the desire of Nawwāb Muhammad ‘Alī Khān Bahādūr Sipīhdār Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the شمع انجمان, p. 63, says that Qādi Muhammad Sādiq Khān, with the *takhallus* Akhtar, belonged to the Qādi family of Huglī, near Calcutta. He spent a long time at Lucknow under the patronage of Gāzī-ud-Din Haydar (A.H. 1229–243 = A.D. 1814–1827) who honoured him with the title of ملک الشعرا. He died at Lucknow after the Mutiny. The works written by him are: نور الانشاء - صبح مصدق - محمد حیدریہ - اردوی ریختہ and دیوان فارسی - نقود الحكم.

Written in fair Ta’líq, most probably by the author himself, as would appear from the colophon.

No. 888.

foll. 85; lines 21; size $9\frac{1}{2} \times 6$; 7×4 .

رقات اولاد حسن بخاری

RUQA’ÂT-I AULÂD HASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Ḥasan ul-Bukhârî ul-Qannauji سید اولاد حسن البخاری القنوجی، edited and collected by Faḍl-ur-Rahmân فضل الرحمن.

Beginning:—

حمد جلیل و ثنای جمیل مر آن منشی ندرت نکار قدرت را که بیک

گردش قلم آنگ

In the preface the editor Faḍl-ur-Rahmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows :—

مجلس اول در مکتوبات مطولة.

مجلس ثانی در نامه‌جات.

مجلس ثالث در رقعات.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 889.

fol. 130 ; lines 13 ; size $10\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$.

نواذر المجامع

NAWĀDIR-UL-MAJĀMI'.

A collection of letters and specimens of refined prose-compositions.

Author : Mahtāb Rāī Pandit, with the poetical *nom de plume* Miskin . مهتاب رای پندت المخلص به مسکین :

Beginning :—

شکر فشاری طوطی رنگین بال شیرین مقال زبان بدمسازی ثقای عالم

نوایست الخ

The author calls himself a pupil of Pandit Laṭṭhmi Rām. The work, divided into four sections, consists of detached prose-pieces ; letters written by the author himself to his friends ; letters written by the author at the request of his friends ; official letters, etc.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 890.

fol. 14 ; lines 10 ; size $9 \times 5\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning :—

قبلة بحر حى كعبة مطلق دامت ظلال اجلاله - آداب و تسلیم بصد
تعظيم الخ

The collection is preceded by some versified مناجات in Persian.

Written in careless Ta'liq.

Not dated; 19th century.

The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

fol. 42; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

أنيس العشاق

ANIS-UL 'USHSHAQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Rāmi.

حسن بن محمد الملقب بالشرف المشهور بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

دست تصرف داد و مصیفه این یک را برموز کتب
آسمانی موشح کردانید و تحف تحيات بروفة مقدس آن سیدی که لولی
رسالت بحکم اقا افصح از فرش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasir-ud-Din Tusi, during the reign of Sultan Uways of the Ilkhani dynasty (who reigned A.H. 757-776 = A.D. 1356-1375).

The date A.H. 826=A.D. 1422, assigned by Hāj. Khal. vol. i. p. 487, to the composition of the work seems to be erroneous. Hāj. Khal. vol. iii. p. 21 assigns a still later date; viz. A.H. 878=A.D. 1473, to another work of Rāmi, also dedicated to Sultan Uways; namely, a commentary on Rashid-ud-Din Watwāt's حدانق السعیر, comp. Ethé, Bodl. Lib. Catalogue, No. 1340; Rieu Supplement, p. 268^b, No. V; W. Pertsch, Berlin Catalogue, p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو hair, fol. 4^a.
2. در صفت جبین forehead, fol. 7^b.
3. در صفت ابرو eyebrow, fol. 8^a.
4. در صفت چشم eye, fol. 10^b.
5. در صفت مژه eyelash, fol. 13^a.
6. در صفت رو face, fol. 13^b.
7. در صفت خط down, fol. 15^b.
8. در صفت خال mole, fol. 18^b.
9. در صفت لب lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان mouth, fol. 24^a.
12. در صفت زانخدان chin, fol. 25^b.
13. در صفت گردن neck, fol. 27^a.
14. در صفت پر breast, fol. 27^b.
15. در صفت ساعد fore-arm, fol. 28^b.
16. در صفت انگشت finger, fol. 29^b.
17. در صفت قد figure, fol. 30^b.
18. در صفت میان waist, fol. 33^a.
19. در صفت ساق (wrongly written here د instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the خواص الحیوان of Muhammad Taqî Tabrizî, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, *Anis-el'ochchâq, Traité des termes figurés relatifs à la beauté*, par Cherceddin Râmi, in "Bibliothèque de l'école des hantes études", fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

fol. 86; lines 11-14; size 11½ x 7½; 7½ x 4½.

شیعستان، نکات و گلستان الغات

SHABISTĀN-I NUKĀT WA GULISTĀN-I LUĞĀT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhî: فتاحی

Fattâhi, whose original name was Muhammâd Yahyâ Sibak
 فتحی سبک, also adopted the *takhallus* Tuffâhi, Khumâri
 خواری and Asrâri اسراری. He was a native of Nîshâpûr, and flour-
 ished in the reign of Shâh Rukh (A.H. 807-850=A.D. 1404-1446).
 He died in A.H. 852=A.D. 1448. See *Habib-us-Siyar*, vol. iii, Juz 3.
 p. 148, and *Taqî Kâshî*, Oude Cat. p. 19. Another of his works
 حسن و دل *Husn wa Dil*, i.e. 'Beauty and Heart', an allegory in rhymed
 prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into
 English by W. Price, *Husn-oo-dil, a pleasing allegory, etc.* Worcester,
 London, 1828 (see also R. Dvorák's edition and translation in
 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna
 1889, and H. Ethé, *Neopersisch Litteratur in 'Grundriss der iranis-
 chen Philologie,'* vol. ii, p. 334. 1896-1897).

The present work, also styled شیستان نکات or شیستان خیال, is noticed in Rieu ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch, Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehren, p. 31; Weiner, Jahrbücher, vol. 64, Anzeigebüllatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

.....از روحات روح نبیوت علی اللہ علیہ وسلم بوئی بدروں دل

* از پا فتاده رسید و قبول طرح این نسخه برایت روایت رو نمود اخ

The work is divided into eight *Bab*, each subdivided into several *Fastl.*, as follows:—

Bāb I, on fol. 2^b, in five *Fastl.* الباب الاول في الابواب ، الاسلام

Bâb II, on fol 13^a: in three *Fasl.*

و اعوانیم

الباب الرابع في ذكر الرهاد والعياد
 باب الخامس في طلاق والاختلاف
 الباب السادس في الكسب والعقوبة
 الباب السابع في المقلذات
 والمشهيات
 الباب الثامن الغوايد المتفوقة

The first chapter of the *Shabistān-i Nukāt* has been edited with Turkish commentary, German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hāji Muhammad Bahrām ibn Akhwund Mullāzādah, known as Mullāzādah-i Mullā Giyāṣ-ud-Dīn, the author of *Mārizat al-Ghayat*, and dedicated to Abul Muazzafar Sayyid 'Abd-ul-'Azīz Bahādūr Khān, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hāji Muhammad Bahrām (deceased): حاجي محمد بهرام عليه الرحمة والغفران (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll. 80^a-86^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد بفتح سين معمله راستي
 است هدم ويران كردن است سد استحکام دادن چیزیست الخ

Written in fair Ta'liq by سیعیان احمد. The colophon of the text is dated Banāras, 12 Shawwāl, A.H. 1241, and that of the commentary, also Banāras, 1 Ramadān, A.H. 1241.

No. 893.

foll. 89; lines 14; size 9 x 5; 6 x 3.

تحفة سلطاني

TUHFAH-I SULTĀNÎ.

A collection of Persian and Turkish proverbs.

Author: Muhammad Ibrāhīm bin Zayn-ul 'Ābidin Nasīrī
 ابوافق بن زین العابدین نصیری

Beginning:—

حمد بیمثال و سپاس بیهمال مالک الملک ذو الجلال را سزاست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages :

شمع شش طاق و ماه نه خ. گاه شاه سلطان حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shâh Soltân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logographs.

Author: Husayn bin Muhammed ul-Hasani
الحسني

Beginning :—

بنام آنکه از تالیف و ترکیب معمای جهن را داده ترتیب
اما بعد معروض آنکه تغیر حقیر حسین بن محمد الحسني را چند معنی بود اخ *

The author, who in the colophon to the present MS. is called میر حسین المشتهر بالشفعی, was a native of Nishâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Ali Shîr, and died A.H. 904 = A.D. 1498. The author is better known as امیر حسین معمای نیشاپوری. See Rosen, p. 123. See also Habib-us-Siyar, vol. iii. Juz 3. p. 340, Comp. also Hâj Khal vol. v, p. 638; Rieu ii. p. 650; W. Pertsch, p. 117; Ethé, Bodl. Lib. Catalogue, No. 1353-1356; Garcin de Tassy, Journal

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Shâdiq Ruknî is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surûrî is mentioned in Rieu, *loc. cit.*

Some folios after the first are missing.

Written in Nîm-Shikast with marginal notes throughout.

Dated 12 Muḥarram, A.H. 1096.

Scribe: علام محمد بن عبد الوهاب الصديقى الدمشقى.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna are found in several places.

No. 895.

foli. 81; lines 15; size $10\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Husayn bin Muhammad's treatise on riddles and logographs, beginning as above.

The original treatise is preceded by Mu'ammâs on the ninety-nine names of God, and begins thus:—

الله — نیست حد خامه از نام الله دم زدن باید زبان دارد نگاه

The copy is full of marginal notes.

Written in a careless Indian Ta'lîq.

Not dated; 19th century.

No. 896.

foli. 60; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual.

The first six folios are written in fair Nasta'lîq and the remaining in ugly Ta'lîq.

Copious marginal notes throughout the copy.

Not dated; 19th century.

Scribe: شاعر عبد الله.

No. 897.

fol. 102; lines 17; size 6 x 3½; 5½ x 3.

جام جم

JÂM-I JAM.

A commentary on Husayn bin Muḥammad's treatise on riddles.
 Commentator: Rûp Kishore Sâqî, son of Rai Nawal Kishore
 روپ کشور ساقی ولد رای نول کشور.
 Beginning:—

ای معتملی حکمت تو اطیف بر تراز فهم هر وغیب و شویف ...
 اما بعد گذاش مینماید بفدا روپ کشور ساقی ولد رای نول
 کشور که پیش ازین بهجمار سال شرح رساله های کبری و صغیری
 *

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the *riddle* رساله صغیری of 'Abd-ur-Rahmân Jâmi. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Ali النوندایی. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tâhsildâr*, for his son Kanhayâ Lâl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

بنام آنکه از تالیف و ترکیب در حمد و نعمت که فاتحه کلام
 است الفاظ معما و تالیف و ترکیب و تشبیه و تبدیل و تکمیل و تخصیص
 و تنصیص و اسقاط که از اعمال معتملی است *

The text is indicated by the letter م and the commentary, by ح.

An alphabetical index of the names on which the Mu'ammâs are written, is given at the beginning of the copy.

Written in fair Nasta'liq.

Dated Lucknow, 14 Jumâdâ I, A.H. 1263.

Scribe: فیروز لال کول.

No. 898.

foll. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح معما

SHARH-I MU'AMMA.

A commentary on the *معمای منوط* of Jāmī (see No. 180. xii).
Beginning:—

الوف حمد و ستایش حکیم کارسازی را که ذات با جلالش از سمت
تشییه و تحلیل مبجزد و معراست *

The commentator does not reveal his name, but from the words *قدس سر*, added after the name of Jāmī, it is evident that it was written after Jāmī's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahādur Khān *ابو الغازی عبد الله بهادر خان*.

Written in learned *Nasta'līq*, with a small illuminated head-piece.

Dated *Jumādā I*, A.H. 998.

No. 899.

foll. 184; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; 8 + 4;

جامع التمثيل

JĀMI'-UT TAMŞİL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muhammad 'Alī Jabalrūdī *محمد علی جبل رودى*.

Beginning:—

سپاس بیحد و ستایش بیعد بی مثی را سود که بایمای دلخاشای

* الحج

We learn from the preface that the author came to Haydarābād in A.H. 1054 = A.D. 1644, in the time of Sultān 'Abd Ullah Qutub Shāh, and was admitted to the literary assemblies held by the Wazīr Shaykh Muhammad ul-Khātūn, in one of which the collection of Turkish proverbs made by order of Shāh 'Abbās was highly spoken

of. This incident induced the Wazir to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fast*.

A copy of the work is noticed in Rieu ii, p. 773. A very similar work of this author, entitled *معجم الامثال*, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i, p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See Mélanges Asiatiques, vol. v, p. 522.

A collection of Persian and Hindûstâni Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 900.

foll. 255; lines 11; size 12×7 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of Muhammad 'Ali Jabalrûdi's *Jâmi'-ut Tamşîl*, beginning as usual.

Written in Nasta'liq.

Dated Teheran, A.H. 1241.

Scribe: *محمد هادی*.

No. 901.

foll. 51; lines 13; size $8\frac{1}{4} \times 5$; 6×3 .

مجمع الامثال

MAJMA'-UL AMŞÂL.

An extract from Muhammad 'Ali Jabalrûdi's *Jâmi'-ut Tamşîl*, beginning as usual:

* سپاس یبحد و ستایش ببعد الخ

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged, like the original, in alphabetical order.

Written in fair Ta'liq.

Not dated; 19th century.

No. 902.

fol. 262; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

صفت کائنات

ŞİFAT I KÂ'İNÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author: Siyâl Kûti Mal, poetically surnamed Wârastah. سیالکوتی
مل المتنخلص به وارسته.

Beginning:—

حمد سخن آفرینی که دلایل صاف باطنان را زوغة الصفا گردانیده

الْحَمْدُ لِلّٰهِ

The work itself begins thus with a rhetorical description of
الله on fol. 3^b:—

بسمه رنگین کلامی تعریف بسم الٰی است که حسن آغاز امور
و آغاز حسن الْحَمْدُ لِلّٰهِ

The author, who does not give his name has already been mentioned in connection with his work مطلعات الشعر (see Nos. 812–813). The title of the work and author's name are thus endorsed on the title-page سیالکوتی مل وارسته صفت کائنات.

The date of composition of the work, given in the preface, is
A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفات کائنات which seems to be a more appropriate title. Edited with marginal notes by Dinadayâl and Dhanpat Râi, Lucknow, 1878.

Written in ordinary Nasta'lîq.

Dated 5 Jumâdâ II, A.H. 1235.

Scribe: ابریس یوشاد.

No. 903.

fol. 294; lines 14; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'liq.

Dated A.H. 1200.

Scribe: موتی عدل.

A seal, bearing the inscription اسد الله الغالب, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullâh Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47; lines 12; size 7 $\frac{3}{4}$ × 6; 5 $\frac{1}{4}$ × 3 $\frac{1}{2}$.

رسالة معما

RISĀLAH-I MU'AMMĀ.

A treatise on riddles and logographs.

Author: Nâṣir 'Alî ul-Husaynî ul-Asqârî.

Beginning:—

حمد میدکنم خداوندی را که علم اسماء بآدم تعلیم نمود الخ *

The author wrote this treatise at the request of one غلام امام اعلم امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logograph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muhammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse:—

بلبل مارا هوای گلشن است گفته ام سه بار فامش روشن است

It is worked out on the margin thus:—

از بلبل هزار خواسته شده تراوید و از هزار حرف خ و لفظ گلشن که
چهار حرف دارد به مقابله چهار عنصر بترتیب طبعی هوایش حرف
دوم باشد که ل باشد و چون لفظ ام سه نوبت بگویند مجموع غلام امام
بحصول آید *

In the colophon, dated Kānpūr, Dulhijjah, A.H. 1268, the scribe Wāriq 'Ali Sayīfی وارث علی سیفی mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logographs. It begins thus:—

نقادان عیز سخنداںی و نقابان کنوز معانی نیکو دافند که حل
و عقد نغزو معما نہ امیریست الخ *

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

SCIENCES.

ENCYCLOPAEDIAS.

No. 905.

fol. 183; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science.

Author: Giyâṣ-ud-Dîn 'Ali 'Imrân bin 'Ali Mirân ul-Husaynî
ul-İsfahâni عیاث الدین علی امیران بن علی میران الحسینی الاصفهانی (who
flourished in the seventh or eighth century of the Hijrah).

Beginning:—

سراوار سقایش و سپاس مددعی است که باقتضای ذاتی

The work is divided in ten *Fasl*, twenty *Asl*, four *Natâ'ij* and a *Khâlimah*, treating of natural philosophy; meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 439; W. Pertsch, Berlin Catalogue, p. 372; Ethé, Bodl. Lib. Catalogue, No. 1456; Ethé, Ind. Office Lib. Catalogue, Nos. 2173–2174.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

The folios have been placed in new margins.

No. 906.

foll. 384; lines 35; size $15\frac{1}{4} \times 8\frac{3}{4}$; $11 \times 5\frac{1}{2}$.

دَرَةُ التَّاجِ لِغَرَةِ الدِّبَاجِ

**DURRAT-UT-TÂJ LI-ĞURRAT
UD-DUBÂJ.**

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Din Mahmûd bin Mas'ûd bin Muşîh ush-Shirâzî قطب الدين محمود بن مسعود بن مصلح الشيرازي.

Beginning:—

اَكْرَجَهُ سِرْ غَمِيرُ اَرِيَابِ كِيلَاسْتَ وَ خَاطَرُ اَصْحَابِ فَرَاستَ يَوْشِيدَهُ فَيْسَتْ
كَهْ نَعَتْ جَلَالَ رِبَوِيَّتَ وَ وَصَفَ كَعَالَ الْوَهِيدَتَ وَ شَكَرَ مَوَاهِبَ نَعَمَ بَىِ
فَهَايَاتِ النَّعِيمِ

Qutb-ud-Din Shirâzî, the most eminent disciple of Khwâjah Nasîr-ud-Din Tûsî (d. A.H. 672=A.D. 1274), and according to Taqî Auâhâdi, fol. 583^a, the sister's son of Shaykh Sa'dî, was born in Shirâz, A.H. 634=A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock. ii, p. 212. He died on Sunday, 17 Ramadân, A.H. 710=A.D. 1310.

Regarding the word "Dubâj" in the above title, Dr. Rieu, p. 434, informs us that Amîrah Dubâj was the hereditary title of the Ishâqâwand or Ishâqiyah princes of the Bayah Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durrat-ut-Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fil Shâh bin Rustam Shâh. His name is introduced thus, fol. 2^a:

شَهْرَ يَارِ مَعْظَمِ سَاطُونِ جَبَلِ وَ دِيلِمِ جَمْشِيدِ عَهْدِ اَسْكَنْدَرِ وَ قَتْ شَمْسِ
الْدِينِ وَ الدِّينِ فَخَرَّ الْمُلُوكُ وَ السَّلَطَانِينَ قَامَعُ الْكُفَّارِ وَ الْمُشْرِكِينَ فَأَنْهَرَ الْخَوارِجُ
وَ الْمُقْدَمَدِينَ مَحْىِ الْعَدْلِ فِي الْعَالَمِينَ مَظَبَرُ الْحَقِّ بِالْبَرَاهِينِ الْمُخْصُوصِ
بِعَذَابِ رَبِّ الْعَالَمِينَ دِبَاجُ بْنُ السَّلَطَانِ السَّعِيدِ حَسَامِ الْمُولُودِ الدِّينِ فِيلَشَاهِ
بْنِ الْمَلِكِ الْمُعْظَمِ سِيفِ الدِّينِ رِسْتَمِ بْنِ دِبَاجِ *

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus:

دِباج بْن فَيْلشَاه بْن رَسَم بْن دُرِّداج بْن خِيلو بْن شَرْف الدُّولَة بْن سُلَطَانِشَاه بْن دُرِّداج بْن اَدْكَن بْن جِيْحُون بْن قِيَاخْسَر بْن اَبِي نَصْرِبْن قِيَاخْسَر بْن اَبِي شَجَاع بْن اَدْكَن بْن قِيَاخْسَر بْن اَدْكَن بْن دُرِّداج بْن حَبْشِي بْن حَالُو بْن سُرْسَان بْن اسْحَق بْن سَلَم بْن قَابُوس بْن تُورْج بْن حَشْش بْن شَهْر بَرَان فَيْلَز بْن بَلَاس بْن نَرْسِي بْن هُرْمَز بْن اَزْدَشِير بْن فَيْرُوز بْن فَرمَى بْن كَرْدَرَن بْن دِسْجَن بْن بَلَاس بْن بَهْرَام بْن شَاهْپُور بْن اَشْك بْن اَشْك بْن دَلَان بْن بَهْمَن بْن اسْفَدْدِيلَر بْن كَشْتَلَسَب بْن لَهْرَاسَب بْن كَسْتَلَسَب بْن كِيْقَبَاد بْن كِيْوَمِرْث بْن كَيْ كَشَاسَب بْن حَاشِر بْن عَوْض بْن جَم بْن جَمْشِيد بْن كَلَؤُوس بْن مَعْصَب بْن مَزَوَال بْن هُوشْنَك بْن سِيَامَك بْن كِيْمِرْث بْن اَمِيم بْن لَوْد بْن اَزْم بْن سَام بْن فَوْح بْن بَرْهَم بْن مَلَك بْن مَتْوَشَلَح بْن اَخْتَوْخ وَهُو اَدْرِيس الفَنِي عَلَيْهِ السَّلَام بْن يَارَد بْن مَهَايِيل بْن قَسَان بْن اَنْوَش بْن شَيْسَت بْن آدَم عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gilân, Muhammad bin Jamâl-ud-Dîn Muhammad bin جیرک (sic).

صاحب معظم مفخر الوزرا في العالم دستور گیلان مشهور ایران
شمس الدولة و الدين جمال الاسلام و المسلمين محمد بن صاحب السعيد
جمال الدين محمد بن جیرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fâtihah, on science in general and its branches; in three *Fasl*:—

(1) on fol. 3^b: در بیان فضیلت علم و تعلم

(2) on fol. 7^b: در حقیقت علم و آنکه تصور علم بدینه است یا مکتب

(3) on fol. 8^b: در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven Maqālah: —

آن مشتمل است بر سد تعلم و بیان (وسع توانیه): نیز در آنست *

(1) on fol. 26^a: در اکتساب تصویرات

(2) on fol. 27^a: در قضایا

(3) on fol. 33^a: در لوازم قضایا عند الانفوار

(4) on fol. 26^b: در حجت

(5) on fol. 39^b: در توابع اقیه و لواحق آن

(6) on fol. 40^b: در صناعات بنگاهه که برهان و جدل و خطابت و شعر و معالله است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two Fann: —

(1) on fol. 44^a: در اصول عامه جمله مفہومات را

(2) on fol. 52^a: در اقسام اعراض وجودی و اعتباری

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two Fann: —

(1) on fol. 62^a: در اجسام طبیعی و مقومات و احکام آن

(2) on fol. 72^a: در نقوص و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که علم ریاضی است) in four Fann: —

(1) On fol. 82^b: در اسقاطات که عمارت است از کتاب افلاطون

(2) on fol. 135^a: در تلخیص مجسطی بطیموس

(3) on fol. 173^b: در ارثماطیقی معنی خواص اعداد

(4) on fol. 181^b: در علم عمومیقی معنی علم العان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two Fann: —

(1) on fol. 215^b: در عقل و آثار آن در عالم جسمانی و روحانی

(2) on fol. 222^a: در واجب الوجود و وحدائیت او و نعموت جلال او

* و کیفیت فعل و عنایت او

Khātimah, in four Quṭub: —

(1) on fol. 234^b. The fundamental principles of faith (دین).

(2) on fol. 294^b. The secondary points (انجعه بقروع دین تعلق دارد).
 در حکمت عملی که منحصر است
 در تهذیب اخلاق و سیاست مفرزی و مدنی.
 در بیان (4) on fol. 367^b. Rules of religious life, Sufism, etc. انجه عالی راه حق را دانستن آن در بایست شود در سلوک راه حق.

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigebüllat*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat. p. 340; Hāj. Khal. vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Haydarābād, Golconda, Rabi I, A.H. 1027.

Scribe: علي بن حسين.

The title-page contains a biographical notice of the author Qutb-ud-Din Shirāzī (copied from the *Tadkirah* of Taqi Auhādī), by the donor's father Maulavī Muhammād Bakhs̄h Khan, dated 25 Dulqād, A.H. 1272.

On the same page is a note by Muhammād 'Alī ul-Husaynī, dated, Sūrat, A.H. 1166.

No. 907.

fol. 376; lines 20; size 11 $\frac{2}{3}$ × 6 $\frac{1}{4}$; 7 × 3 $\frac{3}{4}$.

نفائس الفنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopaedia of science.

Author: Muhammād bin Maḥmūd ul-Āmulī

Beginning:—

حمد و ثناء و شكر ربی انتها حضرت بادشاهی را که افکار اذکیا و انظر

* حمد رب

The author, a bigoted Shi'ah, flourished during the reign of the Ilkhāni sovereign Sultān Uljāitū (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the *Kulliyāt* of the Qānūn of Ibn-i-Sinā, upon the *Kulliyāt* of the Qānūn of Sharaf-ud-Din Ilākī, and upon the *Mukhtaṣar fil Uṣūl* of Ibn-i-Hājīb.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, Shaykh Jamāl-ud-Dīn Abū Ishāq Mahmūd Shāh (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazir, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultān Abū Ishāq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqālah*.

The present MS. ends in the middle of the fifth *Bāb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

این ضعیف کفت قویب سی سال باشد فرمود ترا معلوم نیست
اکنون قویب چهل سال است
نهاش الفنون فی عرائیس العین

The full title of the work, given in the preface, is

Detailed descriptions of the work are given in G. Flügel, i. pp. 38-42; Rieu, ii, p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib. Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7; pp. 164-167; and p. 352, 2; Wiener, Jahrbücher, vol. 61, Anzeigebattt, pp. 2-10; Mélanges Asiatiques, iii, p. 734, and v, p. 261; Rehatsek. Catalogue raisonné, p. 58, No. 44; Haj. Khal. vol. iv, p. 500 and vi, p. 364; etc.

No. 908.

foll. 354; lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bāb* of the first *Qism* :—

چهل سال است این ضعیف از خواب دارد، هرچند تامل بذمود *

Both the copies are written in fair *Nasta'liq* by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwān at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated; apparently 17th century.

No. 909.

fol. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Nafâ'is-ul-Funûn*, comprising both *Qism*.
Beginning as usual:—

* حمد و ثناء و شكر بى انتهاء الخ *

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary *Tâ'iq*, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân of Patna is found at the beginning and end of the copy.

Dated Ramadân, A.H. 1219.

No. 910.

fol. 969; lines 21; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

جواهر العلوم همایونی

JAWÂHIR-UL-'ULÛM-I HUMAYUNI.

A very large and extremely rare encyclopædia of different sciences.

Author: Muhammad Fâdil bin 'Ali bin Muhammad ul-Miskini
محمد فاضل بن علي بن محمد المسكنى القاضي
السويقندى.

Beginning:—

فاطلدوين ممنظومات جواهر علوم و تصنیفات مصنفات فاضل و کاملدوين

* متنورات نوادر رسوم و تالیفات مولفان کامل الخ *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works (by) حدائق الانوار، تقاس الخنون و عرائس العيون (see Nos. 907-909),

Imām Fakhr-ud-Din Rāzī, d. A.H. 606=A.D. 1209, see Hāj. Kha I vol. ii, p. 19) and سنتین الانار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muhammād Humāyūn Pādishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humāyūn, A.H. 962=A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqālāt* and a *Khātimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—
Muqaddimah, in three *Qism*, fol. 2^b:

(1)	قسم اول در بیان شرف علوم و فضیلت علماء
(2)	قسم دوم در بیان تعریف و تقسیم
(3)	قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqālah I, fol. 4^b.

Each *Maqālah* comprises two *Qism*, subdivided into several *Bāb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bāb*:

(1)	باب اول در علم خط
(2)	باب دوم در علم انسا
(3)	باب سیوم در علم شعر
(4)	باب چهارم در علم قانیه
(5)	باب پنجم در علم عروض
(6)	باب ششم در علم معا و حل معنیات امیر حسین و بیان فقر
(7)	باب هفتم در علم بدایع و منابع شعری و اظهار مضمر
(8)	باب هشتم در علم لطائف و مطائب
(9)	باب نهم در امثال و حکایات بر سریل تشییه و استعارات
(10)	باب دهم در علم لغت
(11)	باب یازدهم در علم صرف
(12)	باب دوازدهم در علم نحو

(13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغالطات منقوله و معقوله
 (16) باب شانزدهم در علم عقاید
 (17) باب هفدهم در علم معرفت الهیات
 (18) باب هجدهم در علم امور عامه
 (19) باب نوزدهم در علم اعراض
 (20) باب بستم در علم حکمت
 (21) باب بست و پنجم در علم منطق
 (22) باب بست و دوم در علم مفاظة و ادب بحث

Second *Qism*, in twelve *Bâb* :—

(1) باب اول در علم قصص الانبیا
 (2) باب دوم در معرفت تاریخ ملرگ فرس که قبل از عهد سید
 المرسلین بوده اند *

(3) باب سیوم در علم سیر الانبیا و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت واقعات و غرزات نبوی و بیان اوصاف
 خانه کعبه *

(5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند
 تا عهد بندها حضرت صاحبقران *

(7) باب هفتم در معرفت تاریخ بندها حضرت صاحبقران و اولاد
 و احفاد بزرگوار ایشان *

(8) باب هشتم در علم انساب
 (9) باب نهم در علم مقالات عالم
 (10) باب دهم در علم سیر و مقامات طبقه اولی از اولیا
 (11) باب یازدهم در معرفت مراقبات و مقامات طبقه ثانیه از
 مشایخ طریقت از خولجهاء نقشبند و غیرهم و بیان مقابر
 و مزارات انبیا و اولیا و بیان طرح وضع خانه کعبه *

(12) باب دوازدهم در بیان عجایب المخلوقات و امور اخروی
 و دینوی و دفیوی *

Maqālah II, fol. 343^a.

First *Qism*, in twenty-two *Bāb* :—

- (1) باب اول در تهذیب اخلاق
- (2) باب دوم در علم تخلیق نفس از اوصاف ذمیمه
- (3) باب سیم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت ادب استخدام
- (6) باب ششم در معرفت حقوق ممالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و محاضر
- (9) باب نهم از علم ادب ملوك و در بیان عام حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت فرس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فرسنامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشريح اعضا
- (16) باب شانزدهم در معرفت کلیات طبی
- (17) باب هفدهم در بیان اسباب سفت غروریه و يتعلق بها
- (18) باب هجدهم در بیان علم ثقب
- (19) باب نوزدهم در بیان معالجات طبی
- (20) باب بستم در بیان حمیلات
- (21) باب بست و یکم در بیان علم قرابادین یعنی معرفت ادویه مفرد و مركبة بترتیبت حروف تهجی *
- (22) باب بست و دوم در امراض عین

Second *Qism*, in nineteen *Bāb* :—

- (1) باب اول در علم عدادات بر مذاهب اربعه
- (2) باب دوم در علم مذاکحات و تخلیقات
- (3) باب سیم در معاملات

باب چهارم در معرفت عفو و شهادات و ماناسب بهذه (4)
المسطورات *

(5) باب پنجم در علم عقوبات و جذایات
 (6) باب ششم در علم فرایض و قسمت مواریت و ایجاد قواعد
 (7) باب هفتم در علم ادب القاضی و متفرقات
 (8) باب هشتم در علم سلوك (مکوک read) و قبلجات
 (9) باب نهم در علم مناجات و دعائی
 (10) باب دهم در علم سجلات
 (11) باب یازدهم در علم فتوی
 (12) بابدوازدهم در علم اصول فقه
 (13) باب سیزدهم در علم احتساب
 (14) باب چهاردهم در علم صید و اصطیاد و حلة و حرمت اکثر
حیوانات *

(15) باب پانزدهم در علم سنن و احکام
 (16) باب شانزدهم در علم آداب طعام
 (17) باب هفدهم در معرفت امور مباحثه
 (18) باب هجدهم در معرفت فواید متفرقه و لطائف مجتمعه فقهیه
 (19) باب نوزدهم در علم موعظه و نصائح

Maqâlah III, fol. 789^b.

First *Qism*, in twelve *Bâb* :—

(1) باب اول در علم تفسیر و حل الفاظ مشکله قرآنی
 (2) باب دوم در علم قراءت سیعه
 (3) باب سیوم در علم خواص اوراد فتحیه و ترجمه قصیده برده
 (4) باب چهارم در علم ادعیه ماثورة و دعوات مشهورة
 (5) باب پنجم در علم حدیث
 (6) باب ششم در علم اصول حدیث
 (7) باب هفتم در معرفت قواعد و اصطلاحات صوفیه
 (8) باب هشتم در علم سلوك

(9) باب نهم در علم توحید و مراتب مکاشفاف
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت مقامات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second *Qism*, in thirty-three *Bab* :—

(1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیم در معرفت احکام فجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم اصطلاح و بیان صنعت آن
 (6) باب ششم در معرفت کره افلاک
 (7) باب هفتم در معرفت اقالیم سبعه
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفرجامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم نیرنجات
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سیمیا
 (18) باب هجدهم در علم تفوه اسما و شرایط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بستم در علم غرایم
 (21) باب بست و یکم در علم رمل
 (22) باب بست و دوم در علم حساب
 (23) باب بست و سیم در علم مساحت و جر اثقال و بیان مبصرات
 (24) باب بست و چهارم در علم استفا (sic)
 (25) باب بست و پنجم در علم قیامت

(26) باب بست و ششم در تعبیر خواب
 باب بست و هفتم در معرفت اختلاجات و علم شانه و معرفت (27)
 * تفاصیل *

(28) باب بست و هشتم در معرفت طالع موالید و زائچه و طالع
 (29) باب بست و فهم در معرفت اشکال اقلیدس
 (30) باب سی ام در علم عتوسطات
 (31) باب سی و یکم در علم موسیقی *

(32) باب سی و دوم در علم دم و دهم که حکماء هند در این
 علم کتب معتبره تصنیف کرده اند *

(33) باب سی و سیم در علم شطرنج

Khātimah : در علامات قیامت و احوال آخرت.

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

No. 911.

fol. 400 ; lines 10 ; size $12\frac{1}{2} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الہند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindūs, in two volumes.

Author : Mirzā Khān ibn Fakhr-ud-Din Muḥammad
 میرزا خان ابن فخر الدین محمد

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzā Muḥammad B. Fakhr-ud-Din Muḥammad.

Beginning :—

الحمد لله رب العالمين اما بعد چنین گوید مست جاده

* هندیان الحم

We are told in the preface that the author wrote this work in 'Alamgir's reign at the request of Kūkultāsh Khān (governor of Multān, who afterwards received the title of Khānjahān), for prince Mu'izz-ud-Din Jahāndār Shāh.

The work is divided into a *Muqaddimah*, seven *Bāb* and a *Khātimah*, as follows :

Muqaddimah on the Hindū system of writing.

Bāb I on prosody (بِنْكَل).

Bāb II on rhyme (تَكْ).

Bāb III on figures of speech (النَّكَار).

Bāb IV, on the theory of love (سُكَارَّ رَسْ).

Bāb V, on music (صَنْغَيْت).

Bāb VI, on sexual science (كُوك).

Bāb VII, on physiognomy (صَادِرَك).

Khātimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth *Bāb*, with the following words:

و تمام بندان سه مترًا باشد بدين شكل

No. 912.

fol. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bāb* and the remaining part of the work.

Beginning:—

بَدِين شَكَل ... هَشْتَاد وَنَهْم مَارْفَدَى تَال بَنُون مَمْدُودَة الْخَمْ ..

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramaḍān, A.H. 1211.

Scribe: شرف علي ساكن مارفو.

No. 913.

fol. 371; lines 23; size $14 \times 7\frac{1}{4}$; 9×5 .

شاھن صادق

SHÂHID-I-SÂDIQ.

A vast and somewhat rare encyclopaedic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muhammad Sâdiq bin Muhammad Sâlih ul-Isfahâni ul-Āzâdâni. محمد صادق بن محمد صالح الاصفهاني الازداداني.

Beginning:—

الحمد لله تعالى و منه المبتدى و إليه المنتهي الْخَمْ ..

A detailed account of the author has been given in connection with his historical work *Şubh-i Şâdiq*, No. 471.

We learn from the preface to the present work that Şâdiq commenced the work in A.H. 1054=A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056=A.D. 1646 as the current year.

The work is divided into five *Bâb*, subdivided into numerous *Fasl*, and a *Khâtimah*.

Contents:—

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc:

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیئات
on fol. 5^b, in 107 *Fasl*:—

فصل اول در حمد و سپاس ایزد تعالیَ *

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالیَ *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مناجات *

فصل هشتم در دعا *

فصل نهم در فضلت رسول الله صلی اللہ علیہ و آله و سلم *

فصل دهم در صلوٰۃ و سلام بر سید الانام صلی اللہ علیہ و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در مناقب خلفای راشدین *

فصل سیزدهم در دوستی اهلیت و مناقب ایشان *

فصل چهاردهم در ذکر صحابه و تابعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هزدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

فصل بستم در تقلید و اجتهاد *

فصل بست و یکم در مذهب و اختلافات آن *

فصل بست و دویم در ذکر روافض *

فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *

فصل بست و چهارم در کفر *

فصل بست و پنجم در الحاد و ارتداد *

فصل بست و ششم در بت پرسنی *

فصل بست و هفتم در تناسخ *

فصل بست و هشتم در کیش هندود *

فصل بست و نهم در فسق *

فصل سیم در توبه و استغفار *

فصل سی و یکم در ندامت و اعتذار *

فصل سی و دوم در شریعت و تکلف *

فصل سی و سوم در نیت *

فصل سی و چهارم در علم و عمل *

فصل سی و پنجم در جبر و اختیار *

فصل سی و ششم در قضا و قدر *

فصل سی و هفتم در سعادت و شقاوت *

فصل سی و هشتم در عزو ذل *

فصل سی و نهم در حسنات و سیئات *

فصل چهل در طاعت و عبادت *

فصل چهل و یکم در زهد و تقوی *

فصل چهل و دوم در طهارت *

فصل چهل و سوم در اذان *

فصل چهل و چهارم در نماز *

فصل چهل و پنجم در روزه *

فصل چهل و ششم در زکوة *

فصل چهل و هفتم در حج *

فصل چهل و هشتم در کعبه شریف *
 فصل چهل و نهم در قبله *
 فصل پنجمادم در معرفت سمت قبله *
 فصل پنجماده و یکم در مساجد *
 فصل پنجماده و دوم در تصوف *
 فصل پنجماده و سوم در وجود و سماع *
 فصل پنجماده و چهارم در شیخ و صرید *
 فصل پنجماده و پنجم در ریا *
 فصل پنجماده و ششم در مخالفت نفس *
 فصل پنجماده و هفتم در ریاضت *
 فصل پنجماده و هشتم در تجرد و تعلق *
 فصل پنجماده و نهم در توکل *
 فصل شصتم در قناعت *
 فصل شصت و یکم در صبر *
 فصل شصت و دوم در شکر *
 فصل شصت و سوم در شکایت *
 فصل شصت و چهارم در رضا و تسليم *
 فصل شصت و پنجم در اخلاص *
 فصل شصت و ششم در یقین *
 فصل شصت و هفتم در ثبات و استقامة *
 فصل شصت و هشتم در خوف *
 فصل شصت و نهم در رجا *
 فصل هفتادم در یاس *
 فصل هفتاد و یکم در امن *
 فصل هفتاد و دوم در اخلاق و تهذیب آن *
 فصل هفتاد و سوم در عادت *
 فصل هفتاد و چهارم در ادب *
 فصل هفتاد و پنجم در انکسار و هضم نفس *

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواغع *
- فصل هفتاد و هشتم در تحييه و سلام *
- فصل هفتاد نهم در تبر و عجب *
- فصل هشتادم در غور *
- فصل هشتاد و یکم در تفاخر *
- فصل هشتاد و دوم در مدح و ذم *
- فصل هشتاد و سوم در ذکر جمیل *
- فصل هشتاد و چهارم در ذکر اخیار و اشولز *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مكافات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشاد و هشتم در شفاعت *
- فصل هشاد و نهم در انتقام *
- فصل نواد در حلم *
- فصل نواد و یکم در شرم و حیا *
- فصل نواد و دوم در رحم *
- فصل نواد و سوم در رفق و شدت *
- فصل نواد و چهارم در مدارا و مواس *
- فصل نواد و پنجم در غضب *
- فصل نواد و ششم در حسد *
- فصل نواد و هفتم در حرص *
- فصل نواد و هشتم در طمع *
- فصل نواد و نهم در استغنا *
- فصل صدم در کرم و فضیلت آن *
- فصل صد و یکم در فتوت و مسروت *
- فصل صد و دوم در منت *
- فصل صد و سوم در اخبار *

- فصل صد و چهارم در سوال *
- فصل صد و پنجم در هدیه *
- فصل صد و ششم در اسراف *
- فصل صد و هفتم در بخل *

Bâb II, treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Fâsl* :—

- فصل اول در جاه و ریاست *
- فصل دوم در خلافت و امامت *
- فصل سوم در سلطنت *
- فصل چهارم در ذکر برخی از عظمای ملوك *
- فصل پنجم در علو همت *
- فصل ششم در حفظ ناموس سلطنت *
- فصل هفتم در حکم و نفاد آن *
- فصل هشتم در سیاست *
- فصل نهم در مهابت *
- فصل دهم در اکاہ بودن سلطان *
- فصل یازدهم در فرست *
- فصلدوازدهم در مشورت *
- فصل سیزدهم در تدبیر و تقدير *
- فصل چهاردهم در عزم و حزم *
- فصل پانزدهم در عجلت و تانی *
- فصل شانزدهم در تجربه *
- فضل هفدهم در عمل فرمودن *
- فضل هیدهم در عزل و نصب *
- فضل نوزدهم در وزارت و آداب آن *
- فصل بستم در عمال سلطان و کتاب دیوان *
- فصل بست ویکم در دبیر و ادب *

- فصل بست و دوم در رسولان و کار ایشان *
- فصل بست و سوم در رعایا و دهائین *
- فصل بست و چهارم در زراعت *
- فصل بست و پنجم در قضا و آداب آن *
- فصل بست و ششم در فتوی *
- فصل بست و هفتم در احتساب *
- فصل بست و هشتم در اقامات حدود *
- فصل بست نهم در معاملات و خصوصات *
- فصل سیم در رشوت *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیت *
- فصل سی و هفتم در غارت و سبی *
- فصل سی و هشتم در جبس *
- فصل سی و نهم در بار دادن سلطان *
- فصل چهل در تزئین و ترتیب بارگاه *
- فصل چهل و یکم در تاج و تخت *
- فصل چهل و دوم در سکه و خطبه *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در فویت *
- فصل چهل و پنجم در خاتم *
- فصل چهل و ششم در خیمه *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در نشستن سلطان با علماء و ندماء *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

فصل پنجهام در آداب زیمی *

فصل پنجهام و یکم در رکوب و نزول *

فصل پنجهام و دوم در لشکر کشیدن و سفر گردان *

فصل پنجهام و سوم در صلح و جنگ و آداب آن *

فصل پنجهام و چهارم در درع و سلاح *

فصل پنجهام پنجم در جهاد و شہادت *

فصل پنجهام و ششم در شجاعت و جن*

فصل پنجهام و هفتم در هزینمت و فرار *

فصل پنجهام و هشتم در ذکر بعضی از بداعی معابر *

فصل پنجهام و نهم در ذکر برخی از تدبیرات *

فصل شصتم در کمیت و کیفیت سپاه *

فصل شصت و یکم در صفت سالار سپاه *

فصل شصت و دوم در ترتیب و تجهیز سپاه *

فصل شصت و سوم در مرسوم دادن به سپاه *

فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *

فصل شصت و پنجم در نگاهداشت موافق سپاه و رعایت *

فصل شصت و ششم در اسم و لقب *

فصل شصت و هفتم در خدمت *

فصل شصت و هشتم در ترتیب حشم و خدم *

فصل شصت و نهم در رعایت تربیت یافتنگان *

فصل هفتادم در رعایت حقوق خدمت *

فصل هفتاد و یکم در طاعت ولای *

فصل هفتاد و دوم در ادائی حقوق نعمت *

فصل هفتاد و سوم در بعیی کفران نعمت *

فصل هفتاد و چهارم در روفا *

فصل هفتاد و پنجم در غدر *

فصل هفتاد و ششم در بندگی و ارادت *

فصل هفتاد و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency :

باب سوم در عقل و علم و عیب و هنر و انجه مناسب است بدین
on fol. 116^a, in 80 *Fâsl* :—

- فصل اول در عقل و فک *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکرو و حیله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علما *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در درس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطأ و صواب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هیجدهم در اسلوہ و اجویه *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بستم در جهل و نکوهش *
- فصل بست و یکم در عیب و هنر *
- فصل بست و دوم در عیب جوئی و عیب پوشی *
- فصل بست و سوم در کلام و سکوت *
- فصل بست و چهارم در فضیلت سیخ *
- فصل بست و پنجم در فصاحت و بلاغت *
- فصل بست و ششم در ادب سخن گفتن *

فصل بست و هفتم در اسرار و کتمان آن *

فصل بست و هشتم در صدق *

فصل بست و نهم در قول و فعل *

فصل سیم در کذب *

فصل سی و یکم در عهد و وفا *

فصل سی و دوم در تهمت و افترا *

فصل سی و سوم در غایبت *

فصل سی و چهارم در شتم *

فصل سی و پنجم در فرمیده و غمز *

فصل و ششم در مزاج و مطابقه *

فصل سی و هفتم در رعاظ و نصیحت *

فصل سی و هشتم در ذکر خطیب و راعظ *

فصل سی و نهم در صورت بعضی از خطب *

فصل چهل در صورت بعضی از رسائل *

فصل چهل و یکم در خط و کتابت *

فصل چهل و دوم در دروات و قلم *

فصل چهل و سوم در رسایل و مکاتیب *

فصل چهل و چهارم در شعر *

فصل چهل و پنجم در صله شعوا *

فصل چهل و ششم در معما *

فصل چهل هفتم در علم عروض *

فصل چهل و هشتم در علم قوافی *

فصل چهل و نهم در صرف و نحو *

فصل پنجماه در لغت *

فصل پنجماه و یکم در قراءت *

فصل پنجماه و دوم در قران شریف و تلاوت آن *

فصل پنجماه و سوم در تفسیر *

فصل پنجماه و چهارم در حدیث *

- فصل پنجم و پنجم در دعوات *
- فصل پنجم و ششم در کلام *
- فصل پنجم و هفتم در فقه و اصول *
- فصل پنجم و هشتم در طب *
- فصل پنجم و نهم در صحت و عائیت *
- فصل شصتم در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در علم حروف *
- فصل شصت و سوم در علوم غریبه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تقاویل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کهانت *
- فصل شصت و نهم در تعبیر *
- فصل هفتادم در خواب و بیداری *
- فصل هفتادم و یکم در هیئت و نجوم *
- فصل هفتاد و دوم در اسطراب *
- فصل هفتاد و سوم در بعضی از مسائل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیفا *
- فصل هفتاد و هشتم در علم انساب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammad and his companions, the Imâms, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which Shâh Jahân marched on the Deccan, foll. 173^b-200^b.

فصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

بل چهارم در عشق و محبت و عداوت و فقر و غنی و عیش و غم و لهو
— :—

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عیش و غم و لهو

فصل اول در عشق *

فصل دوم در شوق و ذوق *

فصل سوم در هجر و عمل *

فصل چهارم در انس و وحشت *

فصل پنجم در شهرت و خمؤل *

فصل ششم در مجالست و مجالست *

فصل هفتم در زیارت *

فصل هشتم در تقدیم و تاخیر و آداب نشستن در مجالس *

فصل نهم در درستی و آشنائی *

فصل دهم در دشمنی و عداوت *

فصل یازدهم در شماتت و لجاج *

فصل دوازدهم در فقر *

فصل سیزدهم در غنی *

فصل چهاردهم در نکوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در زر و سیم *

فصل هفدهم در جواهر *

فصل هودهم در نقد و نسیه *

فصل نوزدهم در قرض *

فصل بستم در امامت و خیانت *

فصل بست و یکم در دردی *

فصل بست و دوم در سعی *

فصل بست و سوم در کسل *
 فصل بست و چهارم در شغل و فراغ *
 فصل بست و پنجم در سفر *
 فصل بست و ششم در راه رفتن *
 فصل بست و هفتم در روطن و غربت *
 فصل بست و هشتم در تجارت و آداب آن *
 فصل بست و نهم در ربوا *
 فصل سیم در کیل و میزان *
 فصل سی و یکم در کسب و صناعت *
 فصل سی و دوم در نقاشی *
 فصل سی و سوم در جواهیر *
 فصل سی و چهارم در رزق و طلب آن *
 فصل سی و پنجم در حلال و حرام *
 فصل سی و ششم در سیری و گرسنگی *
 فصل سی و هفتم در قلت و کثرت اکل *
 فصل سی و هشتم در آداب طعام خوردن *
 فصل سی و نهم در طعام دادن و فضیلت آن *
 فصل چهل و یکم در غذایافت *
 فصل چهل و دوم در بخل بر طعام *
 فصل چهل و سوم در لوان طعام *
 فصل چهل و چهارم در لطایف *
 فصل چهل و پنجم در قحط و غلا *
 فصل چهل و ششم در لباس *
 فصل چهل و هفتم در خلعت دادن *
 فصل چهل و هشتم در رنگ *
 فصل چهل و نهم در بوی *
 فصل پنجاهم در عیش و طبیب *

- فصل پنجه‌اه و یکم در لذت *
- فصل پنجه‌اه و دوم در خنده *
- فصل پنجه‌اه و سوم در طلاقت *
- فصل پنجه‌اه و چهارم در گریه *
- فصل پنجه‌اه و پنجم در غم و رهم *
- فصل پنجه‌اه و ششم در عسر و بسر *
- فصل پنجه‌اه و هفتم در مصیبت و بلا *
- فصل پنجه‌اه و هشتم در صبر بر مصیبت *
- فصل پنجه‌اه و نهم در تعزیه و ماتم *
- فصل شصتم در لعب و قمار *
- فصل شصت و یکم در نرد *
- فصل شصت و دوم در شطرنج *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ *
- فصل شصت و چهارم در گنجفه *
- فصل شصت و پنجم در لعجیانی دیگر *
- فصل شصت و ششم در چوگان بازی *
- فصل شصت و هفتم در شکار و آداب آن *
- فصل شصت و هشتم در شراب و نکوهش *
- فصل شصت و نهم در مستی *
- فصل هفتادم در صفت شراب و آداب شرب *
- فصل هفتاد و یکم در ذکر برخی میخوارگان *
- فصل هفتاد و دوم در بنک *
- فصل هفتاد و سوم در افیون *
- فصل هفتاد و چهارم در سرود و صفت آن *
- فصل هفتاد و پنجم در رقص *

Bāb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما بتعلق بها on fol. 253^b, in 96 *Fasl*:

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و اخیری *
- فصل سوم در نکوهش دنیا و طالب آن *
- فصل چهارم در ترک دنیا *
- فصل پنجم در فنا و انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در نصول *
- فصل هشتم در ایام و لیالی *
- فصل نهم در صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در غذیمت دائمی عمر *
- فصل سیزدهم در غفلت *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محسان *
- فصل هفدهم در روح و جسم *
- فصل هزدهم در حیات و موت *
- فصل نوزدهم در وبا *
- فصل بستم در جذaze *
- فصل بست و یکم در کفن *
- فصل بست و دوم در قبر *
- فصل بست و سوم در میراث *
- فصل بست و چهارم در مرثیه *
- فصل بست و پنجم در حشر و نشر *
- فصل بست و ششم در محاسبه و ثواب و عقاب *
- فصل بست و هفتم در پیشست *
- فصل بست و هشتم در اعراف *
- فصل بست و نهم در دوزخ *

فصل سیم در افلاک *
 فصل سی و یکم در کواکب *
 فصل سی و دوم در ابعاد اجرام *
 فصل سی و سوم در هیئت‌های فلک و عذامر *
 فصل سی و چهارم در آتش *
 فصل سی و پنجم در باد *
 فصل سی و ششم در آب *
 فصل سی و هفتم در خاک *
 فصل سی و هشتم در نباتات *
 فصل سی و نهم در ریاحین *
 فصل چهل در اثمار *
 فصل چهل و یکم در ابرو برف و باران *
 فصل چهل و دوم در رعد و برق *
 فصل چهل و سوم در شهاب *
 فصل چهل و چهارم در قوس قزح *
 فصل چهل و پنجم در عيون و انفجار آن *
 فصل چهل و ششم در آبار *
 فصل چهل و هفتم در انبار *
 فصل چهل و هشتم در بخار *
 فصل چهل و نهم در سفينة *
 فصل پنجمادم در جبال *
 فصل پنجماده و یکم در هیئت‌های زمین و تقسیم آن با قالبم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll. 281^a-305^b.

فصل پنجماده و دوم در بلاد *
 فصل پنجماده و سوم در خانه و سرا *
 فصل پنجماده و چهارم در ذکر بعضی از اینیه عالم *
 فصل پنجماده و پنجم در جوار و حقوق آن *

- فصل پنجه و ششم در حمام *
- فصل پنجه هفتم در مدرسه و خانقاہ *
- فصل پنجه و هشتم در قلعه *
- فصل پنجه و نهم در ملایکه *
- فصل شصت در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاجوج و ماجوج *
- فصل شصت و چهارم در قلب *
- فصل شصت و پنجم در حواس *
- فصل شصت و ششم در طول و قصر *
- فصل شصت و هفتم در قوت و غرف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صورت و سیرت *
- فصل هفتادم در قبیح *
- فصل هفتاد و یکم در علم فراست *
- فصل هفتاد و دوم در اختلاج *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در فاخن چیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تناسل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و اقربا *
- فصل هشتادم در تزویج و مناکحة *
- فصل هشتاد و یکم در غیرت *
- فصل هشتاد و دوم در عفت و حصمت *
- فصل هشتاد و سوم در شهوت *

- فصل هشتاد و چهارم در نکوهش تزویج *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *
- فصل هشتاد و هفتم در لطائف *
- فصل هشتاد و هشتم در بوسه و ملاعده *
- فصل هشتاد و نهم در مبادرت *
- فصل نود در زنا و فیادت *
- فصل نود و یکم در لواطت *
- فصل نود و دوم در آلت *
- فصل نود و سوم در فرج *
- فصل نود و چهارم در حیض *
- * فصل نود و پنجم در بول و غایط *
- * فصل نود و ششم در خروطه *

Khātimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order :

خاتمة الكتاب در اسماء، on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Nafīb 'Ali Khān, alias Sayyid Husayn ul-Hasanī, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā'istah Khān on Wednesday, 16 Dulqa'd, A.H. 1138, the eighth year of Māhammad Shāh's reign :—

[Amir-ul-Umarā Shā'istah Khān, with his original name Abū Tālib, or Mirzā Murād, was the son of Wazīr Āsaf Khān, and grandson of Nūrjahān's father I'timād-ud-Daulah. He was appointed Wazir by the emperor Shāh Jahān. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarāt. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Āgrah on the banks of the Jamnā.]

بتأریخ شانزدهم ذی قعده سنه ۱۱۳۸ هجری و سنه هشت جلوس
 محمد شاه باشلا غازی روز چهار شنبه این کتاب که موسوم است به شاهد
 صادق تصنیف صادق صفاہانی بدستخط جمیع یاران در دار الخلافة
 شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بذکه درگاه خلائق پذله
 نجیب علی خان عرف سید حسین الحسنی صورت اتمام یذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Ali and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

foll. 267; lines 21; size $7\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4$.

عقول عشرة

'UQÛL-I 'ASHRAH.

A compendium of science.

Author: Muhammâd Barârî Ummî ibn Muhammâd Jamshîd
 bin Jabbârî Khân ibn Majnûn Khân Qâqshâl
 محمد براري اعمي ابن جمشيد بن جباري خان ابن مجذون خان قاقيشال

Beginning:—

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که توائد
 بجا آورد الخ *

In the preface the author says that he wrote this work in A.H. 1084 = A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047 = A.D. 1637, he was present in an assembly at ^{کواره}, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فواست - فهم کیاست. The main divisions are:

I. در بیان کره افلاک (The celestial globe), on fol. 4^b, in sixteen فهم, nine and two فواست.

فہم II. عقل دوم The Astrolabe (در اسٹر لاب), on fol. 56^b, in six فہم and three فراست

فہم III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine فہم and five فراست

در کره زمین و آنچہ بدو مناسب IV. عقل چهارم The terrestrial globe (در کره زمین), on fol. 75^a, in thirty-seven فہم and seven فراست

The twenty-second, fol. 146^a, contains short notices of eminent saints; the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

فہم V. عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen فہم, twenty فراست and ten کیاست.

فہم VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two and one فراست.

در معدنیات VII. عقل هفتم Minerals, vegetables and animals (در معدنیات), on fol. 239^b, in six فہم and six فراست و نباتات و حیوانات.

فہم VIII. عقل هشتم Seas (در بحیر), on fol. 257^a, in two فراست.

در وضع و اختراع IX. عقل نهم Creations, inventions, wonders (در وضع و اختراع), on fol. 261^b, in three فہم و عجایبات.

The tenth, عقل, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

بی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکی زیشان ز زی لطف فرمود عقول عشره و اعجوبه دهر

A full table of contents is given at the beginning, foll. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless Ta'liq.

Apparently 18th century.

بر اعدادی دین شد مظفر حسین A seal, dated A.H. 1277, and bearing the inscription is found in some places.

Emendations are occasionally found on the margins.

No. 915.

fol. 152; lines 19; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

رَشْحَاتُ الْفَنُونِ

RASHHĀT-UL FUNŪN.

An encyclopaedia of sciences.

Author: Amin-ud-Din Khān bin Sayyid Abul Makārim bin Sayyid Amir Khān Husayni ul-Harawī امين الدين خان بن سيد ابو المكارم بن سيد امير خان حسيني الحروي
Beginning :—

سپاس بیقياس آن معبد مطلق و آن مسجد بحق را جل

شاده الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2^a expresses the date of completion of the work, A.H. 1123=A.D. 1711.

The work is divided into sixteen *Rashhāt* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents :—

Rashhah I. Exegesis of the Qurān علم تفسیر, fol. 2^a.

Rashhah II. Traditional sayings علم حديث, fol. 3^b.

Rashhah III. Fundamental principles of faith, شعب الایمان, fol. 5^a.

Rashhah IV. Scholastic Theology عقاید و کلام, fol. 5^b.

Rashhah V. Fundamental principles of the law اصول فقه, fol. 7^b.

Rashhah VI. Law فقه, fol. 8^b.

Rashhah VII. Doctrines of Sūfism, صوفیہ, fol. 10^a.

Rashhah VIII. Science and its branches, حکمت و تقسیم اقسام آن, fol. 14^a.

Rashhah IX. Medicine طب, fol. 18^a.

Rashhah X. Practical Philosophy حکمت عملیہ, fol. 26^a.

Rashhah XI. Syntax نحو, fol. 34^b.

Rashhah XII. Flexion صرف, fol. 37^a.

Rashhah XIII. Rhetoric معانی, fol. 37^b.

Rashhah XIV. Eloquence بیان, fol. 40^a.

Rashhah XV. Ornaments of speech بداع, fol. 41^a.

Rashhah XVI. History تاریخ, fol. 41^b.

The sixteenth or the last *Rashshah* is an abridgment of universal history. It begins with Ādam, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq.

Dated Pūnah, Rabi' II. A.H. 1273.

Scribe : سید احمد ابن سید حبیب اللہ.

No. 916.

fol. 143; lines 17; size $8\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTASAR-I MUFID.

A short general compendium of science.

Author: Sayyid Muḥammad Aslam Bangālī Pandwā'i
اسلم بنگالی پندوائی.
Beginning :—

سبحان الله حکمت بالغه خالق ارض و سموات بمربته شامل الخ •

The author, a native of Pandwā in Bengal, tells us in the preface that he collected these scientific matters for his son Ǧulām 'Alī from the works of 'Alā-ud-Dīn Abū 'Alī Qūshjī, Ḥamd Ullah Mustauffī Qazwīnī, Tūsī, Muhammād Barārī, Maṣlīh-ud-Dīn Lārī, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Maṭlab* and twenty *Fā'idah* as follows.

مطلوب در معرفت مجهودات و مرکبات که مبادی ایجاد کاینات اند و هم
لزومات آن fol. 2^a.

فایدہ اول در بیان عقول fol. 11^b.

فایدہ دوم در بیان احوال اجسام علوی fol. 12^b.

فایدہ سوم در بیان ملائکه و حمله عرش و سکان سموات fol. 28^b.

فایدہ چهارم در بیان صبح و شفق fol. 29^a.

فایدہ پنجم در بیان معماق و هلال و بدر fol. 29^a.

فایدہ ششم در بیان کسوف افتاب و خسوف ماه fol. 30^a.

فایدہ هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبان روز و ساعت fol. 30^b.

فایدہ هشتم در بیان کون و فساد fol. 36^b.

فایدہ نهم در بیان عناصر اربعه fol. 37^a.

فایده دهم در بیان انسان. fol. 117^a
 فایده یازدهم در بیان نفس انسانی و ارواح. fol. 119^a
 فایده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن. fol. 122^a
 فایده سیزدهم در بیان قوای باعثه و قوای خادمه و قوای مخدومه.
 فایده چهارم در بیان قوای عقلیه. fol. 125^b
 فایده پانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا. fol. 126^a
 فایده شانزدهم در بیان سن و عمر. fol. 132^a
 فایده هفدهم در بیان انواع که در تحت اجتناس فضایل اند. fol. 134^a
 فایده هجدهم در بیان انواع اضداد اجناس فضایل که آنرا رذایل گویند. fol. 137^a
 فایده نوزدهم در بیان جن و شیاطین. fol. 139^a
 فایده بستم در بیان اسامی علوم حکمت نظری و حکمت عملی. fol. 140^b.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 917.

fol. 75; lines 12; size 8 x 5½; 6 x 3½.

فرمان جعفری

FARMĀN-I JA'FARI.

A tract on logic, theology, natural philosophy, etc.

Beginning:—

* تجلی طور عقل فلسفه آفرین و مصباح ایوان فهم حقیقت گزین*

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwāb Mirzā Ja'far Ali Khān. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khātimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair Ta'liq.

Dated 10 Muharram, A.H. 1258.

Scribe میرا لال گول.

No. 918.

pp. 529 (fol. 264); lines 21; size $12 \times 8\frac{1}{4}$; 9×61 .

قواعد المصادرین

QAWÂ'ID-UL-MAŞDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Ahmad Ullah bin Muhammad Wâhid bin Shaykh
احمد الله بن محمد واحد بن شیخ امام قویشی

Beginning:—

ستایش حکیمی که در ادراگ فنون حکمتی خرد دور بین حکمای
عصر مجہول ۱

In the preface the author tells us that he wrote this work in A.H. 1261=A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رساله از قواعدات فارسیه چنان بهم باید رسانید که از مطالع
جمیع افاعد حروف و قواعد ترکیب صیغه‌ها و مصادر و اشعار و لغات
تجذیس و غیر تجذیس و غیره فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayân*, as follows:—

1. p. 5 در چگونگی زبان فارسی و عالمت ترکیبات صیغها و ضمیرها و غیره.
2. p. 13 در حروف مفردات و اعراب و اعلا و تبدیلات حروف نهنجی و مصادر.
3. p. 43 در بحث حروف مركبات و اسمای صفات و جمع و ظرف و فعل و مفعول و چند الفاظ که معنی گوشاگون پیدا نماید و حروف ضمیر ذی روح و غیر ذی روح و تفسیر امثاله و ترخیم و مشبه و مشبه به و اقسام اضافت و تشیه و استعارة و الفاظ تجذیس و سجع و مقلوب و صنایع لفظی و معنوی و اقسام نظم و گیفت آن *
4. p. 69 در مصادرات پارسی معه صیغه‌ای و ضمیرهای از الف مددوده تا پایی مثناه تعلقانی *

در اسمای اعماقی انسان از سرتا قدم بربان عربی و فارسی و هندی 5. p. 113.

در اسمای امراض که از بدن انسان متعلق است در زبان عربی 6. p. 117.

و فارسی و هندی *

در اسمای ادویات مفرد که بتعذیل مراج انسان ضرور است 7. p. 121.

در اسمای ادویات مركب و اجزایی معدنی و خواص الادویه 8. p. 126.

در اسمای آلات و افزار که بکار طبابت و جراحت درکار است 9. p. 130.

و بعضی غرروقات ضروری *

در اسمای ازهار و فواكه و انمار و نر و بخشیدنی و حبوبات و اعذیات 10. p. 132.

که در خوش انسان مخصوص است *

در اسمای انساب و اکتساب انسان و چار صف حیوان که بربان 11. p. 142.

سوبی خابر و ماشی و سایع و زاحف باشد *

در اسمای بلاد و مقامات و ابعخار و روذخانها 12. p. 150.

در اسمای بینغمیران و سلاغین و حکما و خواتین و پهلوانان 13. p. 175.

و مبارزان و عیوه روزگار سلف معه حقیقت آنها *

در اسمای تلبیسات و پارچها و سلاحات و سازهای که بکار مطربان 14. p. 200.

و سرود خوانان می آید *

در اسمای سی لعن بارید و دوازده مقام و شش آوازه موسیقی 15. p. 210.

و هفت خط جام جم و هشت کنج خسرو برویز و سی و هفت نام سیماب

و هفت آتشکده پارسیان و هفت الون با هفت ستاره و هر هفت آرائش

زنان و زیورات و نه جواهرات و هفت قلم کتابت و اربع عناصرو و حواس

خمسه و ذایقه سنده و شش جهت از دنیا *

در اسمای هشت بهشت و هفت چشم و هفت دوزخ و الون 16. p. 214.

گوناگون و دوازده ما؛ شمسی معه بروج آسمان و ماه قمری و هفت اقالیم

با هفت ستاره و صفت هفت آسمان و کتفت هفت زمین و غیره *

در ترکیب نوشتن حساب جمل و حروف ابعجد و اوزان اجناس 17. p. 221.

و ادوبه و غیره و شمار اعداد معه کوایف آن *

در قواعد و اسمای بحوز عروض که برای نظم ضرور است و ترکیب 18. p. 227.

قطع کردن معه قافیه و ردیف *

تجذیس اللغات از الف ممدوحة تا بای منتهٰ تھناتی
 در لغات مفوّده بربان فارسی و بعضی در عربی از الف ممدوحة.
 تا بای منتهٰ تھناتی *

The MS. breaks off abruptly at the beginning of the last section with the word بستان under the letter ب.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A fragment of a work of an encyclopædic nature.

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading :—

المتفرقات چند لغات فلزات و معدنیات و خاصیة آن از اصلاح جوهربان
 و اطباء حرم‌مندان وارد شد است الخ *

The subjects treated in this copy are :—

Mineralogy, fol. 1^a; prosody and rhyme, fol. 28^b; female beauties, fol. 61^b; human bodies, fol. 81^a; description of horses, camels, weapons, places, etc., fol. 93^a; meanings of detached letters; fol. 98^b; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On fol. 39^a-61^b the author reproduces the treatise on rhyme by 'Atā Ullah bin Mahmūd ul-Husaynī (d. A.H. 929=A.D. 1523) who extracted it from the *Maqta'*, or last section of his exhaustive work on the art of poetry, entitled تکمیل الصناعة. It is therefore evident that the present work was written after the death of 'Atā Ullah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

foll. 26; lines 15; size $9\frac{1}{2} \times 6$; $5\frac{1}{4} \times 2\frac{3}{4}$.

تَوْجِهَةُ بَانْتِ سَعَادَتِ

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qaṣidah in praise of the Prophet.

Translator: Muḥammad Ja'far

Beginning:—

نَقْلٌ كُرْدَةٌ اَنْدَ رِوَاَتٌ ثَقَاتٌ كَهْ كَعْبٌ وَ بَجِيرٌ هُرْ دُوْ پَسْرٌ زَهِيرٌ بَنْ أَبِي

سَلْمَى مَرْزَى اَزْ مَقَامٍ خَوِيشَ بَيْرُونَ آمَدَهُ الْخَ *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islām and his composition of the Qaṣidah. The first Arabic *Bayt* begins thus on fol. 4^a.

بَانْتِ سَعَادَتِ فَقْلَبِيِ الْيَوْمِ مَنْبُولُ الْمَهْ اِبْنَدَا كُرْدَ بَسْخَنْ فَرَاقُ وَ عَشْقُ تَا
مَهْ بَانِي وَ شَفَقَتْ طَلْبُ فَمَابِدَ اَزْ حَضْرَتْ نَبِيِّهِ الْخَ

In the concluding lines it is said that Muḥammad Ja'far translated this Qaṣidah by order of Shāh Muḥammad ul-Ja'fari.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 921.

foll. 83; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

شَرْحُ قَصْدَنَةِ حَمِيرِيَّه

SHARH-I QAṢIDAH-I HIMYARIYAH.

A Persian paraphrase and explanation of Sayyid Ismā'il bin Muḥammad bin Zayd bin Rabī'at ul-Himyari's (d. A.H. 179 or 171 = A.D. 795 or 787) famous *Qasida* عَيْنِيَّهُ, also called, composed in praise of the Prophet and his family.

Beginning :—

نَحْمَدُكَ يَا مِنْ أَنْقَدْنَا بِمُحَمَّدِنَ النَّبِيِّ الْمُخْتَارِ الْعَ

For the Arabic original see Loth. Arabic Catalogue, No. 371, xii.
The translator's name is not given. The commentary begins
thus on fol. 7^b :—

لَمْ عَمِّرْدَ بِاللَّوْعِ مُرْبِعٌ لَوْعٍ بِالْكَسْرِ بِالْقَصْرِ مُنْقَطِعِ الرَّمْلِ
الْغِ

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Sâdiq, the sixth Imâm of the Shi'ah.

Written in careless Ta'liq.

Dated 28 Ramadân, A.H. 1253.

Scribe : سید الهی بخش.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 922.

fol. 109; lines 17; size 8½ × 5; 5½ × 2½.

شِرْحُ قَصِيدَةِ بُرْدَةِ

SHARH-I QASIDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Din Abû 'Abd Ullah Muhammad bin Sa'id Bûsîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qasidah in praise of the Prophet, entitled Burdah بُرْدَة.

Commentator : Gâdanfar bin Ja'far Husaynî عَضْنَفَرُ بْنُ جَعْفَرٍ حَسَنِي.

Beginning :

مَوْزُونٌ تَوْزِينٌ كَلَامٌ كَهْ ارْكَانٌ بَيْتٌ المَعْمُونٌ قَصِيدَةٌ سَخْنَوْيٌ ازو سَالْمَسْتَ

الْغِ

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue, p. 234; G. Flügel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hâj. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion; French translation by De Sacy in Garcin de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on Burdah see Ethé, India Office Lib. Catalogue, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol. 3^b with the first *Bayt* of the Qasidah. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word *معنی*. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Safar, year not given; apparently 17th century. The original folios are placed in new margins

Scribe: محمد قاسم.

No. 923.

fol. 168; lines 17; size 8½ × 4¾; 5½ × 2¼.

شرح تصييدۃ بردہ

SHARH-I QASIDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Bûsîrî's Qasidâh.

The work begins at once with the commentary on the first Arabic *Bayt* thus:—

امن تذکر جیوان الخ الجوهر - التذکر یہ آوردن الجار همسایہ
الجیوان جمع ذی خداوند سلم درخت است در بادیه یا اسم موضع الخ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word *الجوهر* or *اللغة*; then follows a grammatical explanation, called *التصریف*, then a syntactical explanation, called *النحو*, then a paraphrase, introduced by the word *معنی*, then a detailed mystical explanation of the *Bayt*, called *النکات*, and finally a general summing up, termed *الحاصل*.

Written in minute Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

No. 924.

foll. 41; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة بوده

SHARH-I QASIDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qâsidah.

Commentator: Niżām-ud-Din ibn Muḥammad Rustum bin 'Abd ullah ul-Khujandi ul-Āminâbâdi
 نظام الدين بن محمد رستم بن عبد الله الخجandi الامينابادي
 عبد الله الخجandi لم الامنابادي

Beginning:—

ثنای بی انتها و سپاس بیقیاس برای صالح علیم فرد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urfî who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe: خیر الله

No. 925.

foll. 44; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

شرح قصيدة بوده

SHARH-I QASIDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qâsidah.

Beginning:—

قال الشیعیم الامام الفضل العلامہ شرف الدین ابو عبد الله محمد بن سعید البوصیری الخ

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در این مقالم بگ ورق نیست.

Written in ordinary Indian Ta'lliq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe: محمد.

No. 926.

foll. 112; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

شرح قصیده بردہ

SHARH-I QASIDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûsîrî's Qâsidah-i Burdah.

The MS. opens abruptly thus :—

..... الامتنال مسخون و ماحم کوناکون از کنج
خمول احرام جلال بسته متوجه در کاه الخ *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذكر جيران بدبي سالم الخ التذكرة ياد کردن و ياد آوردن جار
همسایه جیران جمعش دو صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المفردات ; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حاصل الفحوى.

The MS. breaks off in the middle of the Arabic *Bayt* معarieh هم العبار فسل عنهم مصادهم و قتال احتمال شداید است و عدم تاثر و انفعال و این خصال در

The MS. is damaged and pasted over with patches throughout. Written in ordinary Nasta'lîq.

Not dated; 18th century.

No. 927.

foll. 356; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 4$.

شرح دیوان ملی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic *Diwân* of 'Ali bin Abû Tâlib.

Commentator: Husayn bin Mu'in-ud-Din ul-Maybudi : حسين :
بن معين الدين المبدي.

Beginning:—

سپاس سعادت اسلیں و شکر عدادت لدیں معدودی را که اعلام نبوت
ولویست آنحضرت *

Husayn Maybudi, who adopted the poetical *nom de plume* *Mantiqî*, was born, according to Sâm Mirzâ's *Tuhfah-i Sâmi*, in Maybud, a village in Yazdajird. [The correct reading is Maybud, and not Maybid or Maybud as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place: بفتح العين و سكون الباء: مسكن العبد وهو المقهى بالذئب من تحتها و قم الباء الموحدة و في آخرها الذال المعجمة وهو بلدة بنواحي اصبعان من كور اصطخر قربها من بوز جرد الخ] He studied philosophy in Shirâz under Dawâni, that is to say, the celebrated philosopher Muhammad bin As'ad Dawâni, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Habib-us-Siyar* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwini's *Lubb-ut-Tawârikh* (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Safawî (A.H. 907-930 = A.D. 1502-1524). The author of the *Riyâd-ul-'Ulâmâ* says that Husayn died in A.H. 912 = A.D. 1506. See also *Raudât-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also *Habib-us-Siyar*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khal., vol. ii, p. 499 and vi, p. 474. His philosophical treatise جام گیتی فما is noticed in Rieu ii, p. 812.

For the Arabic *Diwân* of 'Ali, with its full title اثار العقول
من کلام وصي الرسول see the Arab. Cat. of the British Museum,

p. 276; G. Flügel I, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwân*, by Mustaqimzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Sûfis and philosophers, divided into seven sections, called فاتحه, on account of which the work is generally called فواتح فاتحه or کتاب فواتح مبتدئي. The seven sections are as follows:—

Fâtihah I, on the true path followed by the elect, fol. 3^a:

*فاتحه اولی در بیان راه راست که مسلوک اعفیا است *

Fâtihah II, on the essence of God, fol. 13^b:

*فاتحه ثالثیه در ذات خدا تقدس و تعالی *

Fâtihah III, on the names and attributes of God, fol. 21^b:

*فاتحه چهارمیه در اسماء و صفات *

Fâtihah IV, on "the greater man" or the macrocosm, fol. 30^a:

*فاتحه پنجمیه در انسان کبیر *

Fâtihah V, on "the lesser man" or the microcosm, fol. 46^b:

*فاتحه ششمیه در انسان صغیر *

Fâtihah VI, on prophecy and saintship, fol. 69^a:

*فاتحه سادسیه در نبوت و ولایت *

Fâtihah VII, on the virtues and prerogatives of 'Ali, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by Ǧulām Ḥusayn bin Hidâyat 'Ali Khân Tabâtabâ'i is noticed under No. 1319. Beginning of 'Ali's *Diwân* and the commentary, on fol. 99^a:

الذل من جهة التمثال اکفار ابو هشام ادم والام حواء
مفهوم تعريف اشاره است به تعیین و تمییز معنی در ذهن سامع و حرف که
فرد سیبیوہ لام و فرد خلیل مجموع همزة و لام است *

In the conclusion the commentator says that he completed the work in Ṣafar, A.H. 890, the year 406 of the Jalâli era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator Maybudi)

صح = صحیح (i.e. the commentator Ibn Ḥubayri)

د = محمود (i.e. Mahmûd Shâbistari, the author of the *Gulshan-i Râz*).
 حافظ شیراز = ظ
 متنوی مولوی روم = می = مت
 ابن الفارض = غ

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabi' I, A.H. 928.

No. 928.

fol. 392; lines 19; size $10 \times 6\frac{1}{2}$; 7×4

The same.

Another copy of Husayn Maybudi's commentary upon the *Diwân* of 'Ali, beginning as above:—

* سیاس سعادت اساس الخ

Fâtihah I on fol. 3^b; II on fol. 15^a; I II on fol. 23^a; IV on fol. 31^b; V on fol. 48^a; VI on fol. 59^a; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated; 16th century.

The MS. is in a damaged condition and the paper is getting brittle.

No. 929.

fol. 246; lines 20; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The same.

Another copy of Husayn Maybudi's commentary upon 'Ali bin Abû Tâlib's *Diwân*, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmân* by Sultân Husayn Mirzâ prohibiting beard shaving, written by 'Abd-ul-Wâsi':

Beginning:—

چون طرہ مشکین احیائی سفت زینت عذار روزگار دولت ما گشته

* الخ

Written in fair Nastâliq.

Folios are mounted on new margins.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275; lines 25; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nasta'liq slightly inclined to Naskh. Foll. 1-22 are written in clear Nasta'liq, in a later hand.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282; lines 15; size $10\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Ali's Diwân, begins on fol. 157^a.

No. 932.

fol. 414; lines and size same as above.

Vol. II, or continuation of preceding copy,

Beginning:—

خطاب به امیر المؤمنین عثمان عليه التحية ، الرغوان - فان كذلت
الشوى ملكت امورهم الخ *

Both the volumes are written in fair Naskh by the library scribe Mahmûd 'Âlam of Bihâr.

Dated A.H. 1339.

No. 933.

foll. 8; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

(صد پند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning:—

الحمد لله رب العالمين و الصلوت والسلام پیر هوا نور الله

قبره میفرماید *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm-ul-Mulk Tûsî (born in Tûs, A.H. 408 = A.D. 1017 d. in Nahâwand, A.H. 485 = A.D. 1095) the celebrated Wazir of Sultân Alp Arslân by the Pir of Harât. This Pir of Harât is evidently identical with the famous saint Khwâjah 'Abd Ullah Ansârî (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pir-i Ansârî. See Riyâd ush-Shu'arâ, Nafâhât, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled, پند نامه or نصیحت نامه, are noticed by Flügel, iii, pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece.

The title صد پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Nasir-ud-Din Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated: A.H. 972.

Scribe: كمال الدين محمود بن جلال الدين جوزانى.

No. 934.

fol. 131; lines 11; size 8 $\frac{1}{4}$ x 5; 5 $\frac{1}{2}$ x 3.

وصایای نظام ملک

WISÂYÂ-I NIŻÂM-UL-MULK.

Counsels of the famous Wazir Niżām-ul-Mulk addressed to his eldest son Abul Mozaffar 'Ali Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning :—

شوانف تحمیدات بادشاهی را که انتساب فخر دین بنظام ملک
از حکمت کامله اوست ان*

Niżām-ul-Mulk, the celebrated Wazir of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazir by Barkyârûq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Niżām-ul-Mulk.

For further particulars see Raudat-us-Şâfiâ, vol. iv, p. 61; Habib-us-Siyar, vol. ii, juz 4, p. 91; Mélanges Asiatiques, vol. vi, p. 115; Elliot, Hist. of India, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Fasl*, as follows :—

Muqaddimah — Account of Niżām-ul-Mulk, on fol. 7^a.

Fasl I. Dangers of the wazirate, fol. 17^b.

Fasl II. Rules and duties of Wazirs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzara* (دستور وزرا) (by Nâsihi) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân.

Not dated; apparently 17th century.

No. 935.

fol. 446; lines 19; size $12\frac{1}{2} \times 9\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

شرح مقامات حريري

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muhammâd Qâsim bin 'Alî bin Muhammâd ul-Harîrî
 ابو محمد قاسم بن علي بن محمد الحريري containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Harîrî, who was born at Basrah in A.H. 446 = A.D. 1054 and died in A.H. 515 or 516 = A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Bâdi'-uz-Zamân ul-Hamadâni (d. A.H. 398 = A.D. 1007). For Harîrî see Ibn-i Khallikân, vol. i, p. 458; Brockelmann, vol. i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus :—

شروع میکنم من بقام خدائی که بخشاینده است فی الصراف
 * رحمن رحیم بخشاینده النجع *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found :

- 1, on fol. 14^b ; 2, on fol. 23^a ; 3, on fol. 30^b ; 4, on fol. 38^a ; 5, on fol. 46^a ; 6, on fol. 53^b ; 7, on fol. 64^a ; 8, on fol. 71^b ; 9, on fol. 77^b ; 10, on fol. 87^b ; 11, on fol. 95^b ; 12, on fol. 102^a ; 13, on fol. 111^a ; 14, on fol. 119^a ; 15, on fol. 123^b ; 16, on fol. 134^a ; 17, on fol. 142^a ; 18, on fol. 150^b ; 19, on fol. 165^a ; 20, on fol. 176^a ; 21, on fol. 182^b ; 22, on fol. 193^a ; 23, on fol. 203^a ; 24, on fol. 217^a ; 25, on fol. 229^b ; 26, on fol. 237^b ; 27, on fol. 247^b ; 28, on fol. 262^a ; 29, on fol. 269^b ; 30, on fol. 285^a ; 31, on fol. 293^b ; 32, on fol. 301^b ; 33, on fol. 319^a ; 34, on fol. 326^b ; 35, on fol. 333^b ; 36, on fol. 336^b ; 37, on fol. 343^a ; 38, on fol. 349^a ; 39, on fol. 352^b ; 40, on fol. 359^a ; 41, on fol. 367^b ; 42, on fol. 371^a ; 43, on fol. 377^a ; 44, on fol. 388^a ; 45, on fol. 399^b ; 46, on fol. 405^a ; 47, on fol. 415^a ; 48, on fol. 422^b ; 49, on fol. 428^b ; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated ; A.H. 1263.

Scribe : محمد معین ولد سید شعبان علی گیلانی بهاری

No. 936.

foll. 320; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حربى

SHARH-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîrî.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth.

The opening words are:

تطييفه گويند و قطبيف جمع لوزينه بالفتح و كسر زاء
منقوشه الخ *

The concluding words are:

مقدار دوزى را که پسندة باشد و نمى يابم توشه دامن خود الخ *

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 937.

foll. 86; lines 11-17; size $13\frac{1}{4} \times 8\frac{3}{4}$; 9×6 .

مقامات حميدى

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works Maqâmât-i Badi'-i Hamadâni and Abul Qâsim Harîrî.

قاضي حميد الدين ابو بكر بلخى

Beginning:-

الحمد لله الذي شرفنا بالعلم الرسمى و عرفنا بالدين الخ *

The author, a judge and an eminent poet of Balkh, died, according to Ibn-ul Asir, Kâmil vol. xi, p. 207, in A.H. 559=A.D. 1163.

A full account of the author and the work is given in Rieu ii, p. 747. See also Haj Khal, vol. vi, p. 57; Mélanges Asiatiques, vol.

iii, p. 557; Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268.

It is divided into twenty-four *Maqāmāt*.

Written in ordinary *Nasta'liq* with copious marginal and inter-linear notes.

Dated 26 *Dulqa'd*, A.H. 1263.

Scribe: راج آرام.

No. 938.

foil. 273; lines 12; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

أخلاق ناصري

A KHLAQ-I NĀSHIRI.

The famous work on ethics.

Author: Nāshir-ud-Din Muḥammad bin Muḥammad ul-Hasan ut Tūsi. نصیر الدین محمد بن محمد الصنف الطوسی.

Beginning:—

حمد بیحکم و مدح بیع لایق حضرت عزت مالک الملکی باشد الم ..

Nāshir-ud-Din Tūsi the distinguished philosopher and astronomer, was born at Tūs on 21 Jumādā I, A.H. 597 = A.D. 1201 and died at Bağdād, 18 Dulhijjah, A.H. 672 = A.D. 1274.

We learn from the preface that the author based the work on the Arabic work *عيارة النفس* by Abū 'Ali Ahmad bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nāshir-ud-Din bin 'Abd-ur-Rahīm bin Abi Mansūr who was the governor of Quhistān under the Ismā'ili prince 'Alā-nd Din Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist: an earlier one, in which the work is dedicated to the aforesaid Nāshir-ud-Din (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Pertzsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435–1443; Ethé India Office Lib. Cat.

Nos. 2155–2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205–207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hāj. Khal. vol. i, pp. 205 and 287; Ḥabib-us-Siyar, vol. iii, juz 1, p. 60; Kashf-ul Hujub, p. 32; A. Sprenger in Z.D.M.G., xiii, pp. 539 and 540; H. Ethé, Neopersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib. Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small Nasta'liq on gold sprinkled paper

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

foll. 185, lines 18; size $7 \times 3\frac{1}{2}$; $5\frac{1}{4} \times 2$.

The same.

Another copy of the Akhlāq-i-Nāṣiri, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nim-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

foll. 141; lines 20; size 10×8 ; $7\frac{1}{4} \times 4\frac{3}{4}$.

شرح اخلاق ناصری

SHARH-I AKHLĀQ-I NĀSIRI.

A detailed commentary on the Akhlāq-i Nāṣiri, beginning without any preface:—

قوله حمد بیتکد و مدح بیعد ایده لغت بر آنند که اشتقاق حمد از حمدة است انچه *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالى شرح كتاب اخلاق ناصري *

A portion of this commentary is noticed in Ethé, Bodl. Lib.
Catalogue No. 1443.

Written in fair Nasta'liq.

Not dated : 19th century.

No. 941.

fol. 105 ; lines 16 ; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حديقة اللغة

HADIQAT-UL LUGAT.

A glossary on Nasir-ud-Din Tusi's Akhlâq-i Nâsîri.

Author : Muhammad Sa'd محمد سعد.

Beginning :—

حمد كثيرو شكر خارج از جز و تحریر لایق حضرت خالقی باشد

الحمد

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Hajib's الشافية (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Hadîq, sayings of great men and poets, fol. 86^b

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضارع معلوم بفاعل عمارت بكسو عین *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 942.

foll. 88 ; lines 11 ; size $8\frac{1}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

مفتاح الأخلاق

MIFTĀH-UL AKHLAQ.

A glossary to the Akhlāq-i Nāṣirī.

Author: 'Abd-ur Rahim ibn 'Abd-ul Karim 'Abbāsi Burhān-pūrī عبد الرحمن ابن عبد الكريم عباسی برهانپوری.

Beginning :-

حمد حکیمی کہ اکثر امثال عالم و فوائل بنی آدم بیاری احضر

• انکار الخ

We learn from the preface that, with the object of getting a correct copy of the Akhlāq-i Nāṣirī, 'Abd-ur Rahim collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Nasir-ud-Din Tusi himself and from which Tusi gave lessons. Of this copy Abd-ur-Rahim secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows :—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hadīṣ, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Sha'bān ; A.H. 1229.

No. 943.

fol. 81; lines 21; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیرة الملوك

DAKHIRAT-UL-MULUK.

A work on ethics and politics.

Author: Mir Sayyid 'Ali bin Shihâb-ud-Din bin Mir Sayyid Muhammad ul-Husaynî of Hamadân, میر سید علی بن شهاب الدین بن میر سید محمد الحسینی الحمدانی.

Beginning:—

حمد بسیار و ثنای بی شمل حضرت ملکی را که اسباب معاش سکان
ملک دنیوی را به تمهید قانون سیاست آخ *

The author Sayyid 'Ali Hamadani, known as 'Ali II, who was born A.H. 714=A.D. 1314 and died A.H. 786=A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhirat-ul-Mulûk is divided into ten *Bâb* as follows:—*Bâb I*, on faith, fol. 2^a:

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بندۀ
است از عذاب ابدی و وسیلت وصول او بدوان لذات بیغ
سرمدی *

Bâb II, on the duties of man, fol. 6^a:باب دوم در ادای حقوق عبودیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bâb*, and the early portion of the third (باب سوم در مکارم) are wanting.
(اخلاق و حسن خلق)

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a:

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عبید و اقرب و اصدق *

Bâb V, on the rules of government, rights and duties of subjects, etc. on fol. 24^b:

باب پنجم در احکام ولایت و سلطنت و امنیت و حقوق رعایا و شرایط حکومت
و خطر عده آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر ملاحت و فساد مملکت جسمانی
و مشابهت تصاریف ولایت حسن با مقادیر اسرار خلافت نفسی

الخ

Several folios are again missing after fol. 38, and a good deal of
the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان
(امور معروف و نهی منکر) is wanting.

Bâb VIII, on gratitude and contentment:

باب هشتم در بیان فضیلت شکر و قذاعت *

Bâb IX, on forbearance, fol. 57^b:

باب نهم در بیان فضیلت صبر و حقیقت آن و ذکر مقام صبر و شکر *

Bâb X, on the evils of pride and punishment and the excellency
of humility and forgiveness, fol. 69^a.

باب دهم در مذمت کبر و عذب و فضیلت توافق و عفو که ان
از آفات و لوازم امور حکمت و امانت است و اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازالت آن *

The contents of the work have been stated by Hâj. Khal.
vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also
Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat.
p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-
1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'liq on thick
papers with an illuminated, now faded, head-piece. The Arabic
passages are written in beautiful Naskh, generally in red or blue
and sometimes in gold.

Dated, A.H. 968.

No. 944.

fol. 169; lines 12; size $10 \times 6\frac{1}{4}$; $5 \times 3\frac{1}{4}$

اخلاق محسنى

AKHLÂQ-I MUHSINI.

An exceedingly valuable copy of the famous work on ethics.

Author: Husayn bin 'Ali ul-Wâ'iz ul-Kâshifi
حسين بن علي الوعظ الكاشفي

Beginning:—

حضرت پادشاه على اطلاق عزت كلمته الخ *

Husayn Kâshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900=A.D. 1495, in which it was completed, and not A.H. 907=A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii, p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title انسیس المارفین was made by Pir Muhammad 'Azmî bin Pir Ahmed bin Khalil of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit,' etc.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

كتبه العبد الفقير الحقيير المذنب محمود بن سلطان على القدسي

* في شهر رجب المرجب سنة و تسعينية

No. 945.

foll. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlāq-i Muhsini, beginning as usual.
Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 946.

foll. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlāq-i Muhsini, beginning as above.
Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwāl, A.H. 1113.

Scribe: حاجی عبد الغفور بن ملا محمد زمان بن علی صائبی بن حاجی عبدی

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 947.

foll. 158; lines 15; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlāq-i Muhsini, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

foll. 383; lines 11; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

نفائس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latif ul-Munshi, Nazil ul-Haramayan: عبد اللطيف المنشي نزيل العرميين.

Beginning:—

حمد لله العادل الذي لا شبه له ولا م似ّل تعاالت آلاء و توالّت

نعمارة ^{الن} *

نفائس الكلام . و عرائس الاقلام . The full title of the work, as given on fol. 115^b, is میران عادل شاه بن مبارکشاه بن عادل شاه الفاروقی القرشی Mirān 'Ādil Shāh bin Mubārak Shāh bin 'Ādil Shāh ul-Fāruqī. The royal personage to whom the work is dedicated, is called on fol. 46^a میران عادل شاه بن مبارکشاه بن عادل شاه الفاروقی القرشی 'Ādil Shāh bin Mubārak Shāh bin 'Ādil Shāh ul-Fāruqī. This king is identical with Rājah 'Alī Khān Fāruqī, (A.H. 984–1005 = A.D. 1576–1596), the eleventh king of Khāndish (see Brigg's Muhammadan Power in India, vol. iv, p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurān, which he learnt by heart, and which he recited in the *Tarāwīh* prayer of Ramadān, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurān by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'in-ul-Miskin (see No. 48^b).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhānpūr, fol. 47^a.

Death of Mirān Shāh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are :—

خواجہ حبین از اولاد خواجه معین - روح اللہ لاری - سید محمد البخاری
 سید محمد - سید مصطفی دھلوی - شیخ ابراهیم بروجی بغدادی - الدین اجمیوی
 - سید بہول - سید ابوالاہم بکری - شیخ برهان ابن شیخ محمد غوث - فاروقی
 عبد العکیم بن - عبد الکریم شبیار - سید بہول also spelt on the margin as
 شیخ - سید راجن بخاری - شیخ برهان نعمان - شیخ ابوجوی خضر - شیخ ناجن
 قاضی - قاضی عبد الغنی - قاضی کبیر محمد - عثمان مدرس - یوسف بنکالی
 شیخ احمد محتب and شاہ محمد بن وجیہ الدین - روح اللہ دکھلی.

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*; fol. 105^a.

On the excellence of *Khilāfat*, fol. 116^b.

On *Imāmat*, *Khilāfat* and sovereignty, fol. 123^a.

The *Khilāfat* of the four early *Khalifahs*, fol. 125^b.

The *Khalifahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imāms*, fol. 162^b. The name of each *Imām* is followed by his Kunyah or title, the date of his birth, the period of his *Imāmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imāms* and *Khalifahs* and obedience to them, illustrated by numerous quotations from *Hadīq*, sayings of eminent 'Ulamā and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Hadīq* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984=A.D. 1576.

نمود و هشتاد و چهار از حساب رفتہ کہ این نسخه عالی خطاب
 یافت رقم از مدد فیض پاک رونق او تافت برین اوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the Qurān by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page :

نفایس الكلام و عرایس القلام - مما عني بجمعه و ترمیمه و اعتنى بتالیفه
و تصنیفه اضعف عبد الله بنیة و حرجاً و اقواهم معصية و حرجاً فزيل الحرمین
الشیفین و المتنمی بالانتشار الى المحلین المذیفین عبد اللطیف المنشی
او رده الله موارد استذاته و اصدر عن مصادر عصیانه آمین امین لا ارضی
بواحدة حتى اضیف اليه الف آمیناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

شیخ محمد بن شیخ عبد الله الصدیقی.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radi-ud-Din Ahmad bin Mahmûd us-Samarqandi. This assertion seems to have been wrongly based on the statement of Hâj. Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Radi-ud-Din Samarqandi, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصوري

AKHLÂQ-I MANSÛRÎ.

A work on ethics and politics.

Author: Giyâş, popularly called Mansûr. عیاث مشهور به منصور.

Beginning:—

حمد بیحده ... احذیرا که جزو نیست احد الم

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصوري and also اخلاق عیاث منصوري

The author Mir Giyâş-ud-Din Mansûr was the son of the eminent philosopher Mir Sadr-ud-Din Muhammad Shirâzî (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i-Mansûriyah at Shirâz and author of several works enumerated in the Majâlis-ul-Mu'minîn, fol. 412^b. Giyâş-ud-Din held for some time the influential post of Sadr under Shâh Tahmâsp (A.H. 930-984)

= A.D. 1524–1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* *Shaykh 'Ali bin 'Abd-ul-'Alî*, and returned to *Shîrâz* where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz :—

- (1) حجّة الكلام قسم مبعث معاد متصدى رد اقاویل حجّة الاسلام خرالی
- (2) محاکمات میان والد خود میر صدر الدین محمد و ملا جلال الدین محمد دوانی در حواسی ایشان بر شرح تجوید -
- (3) محاکمات میان ایشان در حواسی ایشان بر شرح مطالع
- (4) محاکمات میان ایشان در حواسی اوایل شرح مختصر اصول عضدی
- (5) شرح بر کتاب هیاکل الانوار
- (6) شرح بر رساله اثبات واجب پدر خود
- (7) تعديل المیزان بر منطق که خلاصه منطق شفاست
- (8) معیدار الافکار که خلاصه تعديل المیزان است
- (9) لوامع و معارج در هیله در معاذات کتاب تحفه شاهی
- (10) تجوید در حکمة
- (11) رساله در معرفت قبله
- (12) معالم الشفا در طب
- (13) شافیه (مختصر معالم الشفا)
- (14) کتاب سقیر در هیله
- (15) حاشیه بر الهیات شفا
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمة العین
- (18) رساله در باب خلافة فوزند ارشد خود میر صدر الدین محمد
- (19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمیه علامه دوانی
- (21) رد بر حاشیه نہذیب مشار اليه
- (22) رد بر انواع العلوم مشار اليه
- (23) رد بر رساله زوراء مشار اليه

(24)	رساله در تحقیق جهات
(25)	رساله مشارق در انبیات و اجب
(26)	The present work.
(27)	حاشیه بر اوایل کشاف
(28)	مقامات العارفین
(29)	کتاب در تصوف و اخلاق که با اسم فرزند ارجمند خود میر شرف الدین علی نوشته -
(30)	رساله قانون السلطنت
(31)	بانص الرضوان
(32)	کتاب اساس در علم هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

Mujallah I, on fol. 3^b: در بیان ماهیت انسان و اشارت بطريق نیل

سعادت دو جهان (تجلیله)

Mujallah II, on fol. 95^b: در تهدیب اخلاق و کیفیت سلوک با

خلائق خلق (تجلیله)

For other copies see Rieu ii, p. 826^a; G. Flügel, vol. iii, p. 292; Jahrbücher, vol. 81, and Anzeigebatt, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful Nasta'liq.

Dated, A.H. 1010.

No. 950.

fol. 146; lines 17; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

معدن الجواهر

MA'DIN-UL-JAWĀHIR.

A collection of anecdotes written in the style of Sa'di's Gulistān.

Author : Mullā Tarzi طرزی ملا.

Beginning :—

جهان جهان نیایش جهانداری را سرد که رایات جهانگیری فرمان روایان

* والاشکوه الخ

The work, written for, and dedicated to Jahāngir, was composed in A.H. 1025=A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bāb* (see fol. 8ⁿ). The fullest redaction in twenty-two *Bāb* and a *Khātimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793–795. Comp. Rieu, iii, p. 1038; J. Aumer, p. 60; Ethé, Bodl. Lib. Cat. Nos. 484 and 465.

The seventeen *Bāb* are enumerated thus at the beginning :—

باب اول در بیان درجه شہادت و قدرتی و نصرتی که آن زندگی های معنوی است *

باب دوم در عشق و محبت که وسیله وصال به مطلوب حقیقی است *

باب سوم در بیوفانی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که صیقل مرأت ایمان و زیور مرأت صدق و ایقان است *

باب پنجم در رفا و حقیقت پروری *

باب ششم در پایداش تهمت و افترا *

باب هفتم در داد گسترشی و عدل پروری *

باب هشتم در فضیلت توکل و قذاعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقال *

باب دهم در بیان استغذای ایزدی که آستین او می افشارند بر خرقه پوشی
که پای بدامان ریاضت کشیده سر از گویان عجب بر
می آرد *

باب یازدهم در بیان بخشایش الی در باره سرگشتنگان بادیه ضلالت
و گمراهی *

باب دوازدهم در بیان آنکه طینت آدمی را بآب غم سرشته اند و رقم الم
بر لوح جیبن او نوشته و تخم مصائب بروز ازل در مزرع
وجود او کشته *

باب سیزدهم در مذهب فقر و افطرای *

باب چهاردهم در بیان عجایباتی که از پردا غیب بظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دانایی و رسانی اهل تنبیح *

باب هفدهم در پایداش اندیشه تباء در حق مورد بیگناه *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: نَسَرُ اللَّهِ

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

محبوب القلوب

MAHBŪB-UL-QULŪB.

A collection of moral tales and anecdotes.

Author: Barkhwurdār bin Maḥmūd Turkmān Farāhi, with the
poetical *nom de plume* Mumtāz.
برخوردار بن محمد ترکمن فراهی ممتاز

Beginning:—

الهي بزرگی و حشمت تراست سر افرازی ملک و دولت تراست

The author, who flourished under Minûchîhr Khân's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 952.

fol. 172; lines 17; size 7 x 4; 5 x 2½.

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa'dî's Gulistân.

Author: 'Azîz Ullâh Husâm-ud Dîn ul-Banârâsi

الدين البنارسي

Beginning:—

مفت و مفت مر جان آفیندی را که گلستان گفتار از نسیم سپلش

او همیشه بهار است آنچه *

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sa'dî's is. It is dedicated to Shâh Jahân (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram گوهرستان شاه (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در صیروت ملاعین فامدار و خواقین عدالت شعار

گوهر دوم در اخلاق برگردانه الهی و احوال ایشان

گوهر سوم در آداب گفتار و فواید خاموشی

گوهر چهارم در ستورگی دانش

گوهر پنجم در فضایل جود و مروت و لطایف تواضع و انكسار

گوهر ششم در کیفیت دنیا و حسن و قبیح آن

تُوهُر هَفْتَم در سوانح عشق و حسن و اداء دلفوبي

خاتمه بعض الحكمة الاجربات ومن الموعظة العجليلات

Written in learned Nîm Shikastah. Dated, Ramadân, A.H. 1116.

محمد بن نعيم اولی بهاری ولد شیخ عبد العزیز بن شیخ شہاب الدین :

Occasional marginal notes and emendations.

No. 953.

fol. 361; lines 18; size 8 × 4½; 5½ × 2½.

منهج اليقين

MANHAJ-UL-YAQIN.

A commentary upon the وَصِيَّتْ or "Testament" of Imâm Ja'far Sâdiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator: Muhammad bin Abû Turâb Gulistânah
محمد بن ابو تراب گلستانه.

Beginning:—

روایج روح افزائی حمدی که مشام مقدسان علاء اعلی را سرگرم

خطیبة تسبیح سازد الخ *

According to Rieu i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الروضه of the famous Shi'ah doctor Muhammad bin Ya'qûb ul-Kalini's (*d.* A.H. 328 = A.D. 939) work. کافی.

The commentator, with his full name Mirzâ 'Alâ-ud-Din Muhammad bin Abû Turâb Gulistânah ul-Husaynî, was a disciple of Muhammad Bâqir Majlisi, and the author of a commentary upon the حدائق الحقائق في شرح کلمات کلام الله الناطق in twenty volumes (see Kashf-ul-Hujub, fol. 52^b).

The date of completion of the work, A.H. 1081 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in Kashf-ul-Hujub, fol. 149^b. See also Âsaf Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid

Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 954.

fol. 412; lines 17; size 9 x 5; 6 x 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics:

Author: Mirzâ Muhammâd Rafî' Wâ'iż Qazwînî
میرزا محمد رفیع قزوینی.
واعظ قزوینی.

Beginning:—

* بهترین مقامی که سرخیل کاروان فدوں مجاہرات تو اند بود آنچ

Mirzâ Rafî'-ud-Dîn Muhammâd, who flourished in Isfahân during the reigns of Shâh 'Abbâs II and Sulaymân of the Safawî dynasty, was also a poet of no mean distinction, and has left a Diwân in which he adopts the poetical title Wâ'iż (see Rieu ii : p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the Riyâd-us-Shu'arâ, fol. 463^b, shortly after the accession of Sultân Husayn (A.H. 1105-1135 = A.D. 1694-1722). See also Majma'-un-Nafâ'is, vol. ii, fol. 516^a; Natâ'iż-ul-Afkâr, p. 442; Makhzan-ul-Garâ'ib, vol. ii, p. 987; Kashf-ul-Hujub, fol. 1^b, etc.

The work is based on the Qurâ'n and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS., comprises only the first *Bâb*, divided into three *Fasl*. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, loc. cit.; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's Camb. Lib. Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Fasl* of the first *Bâb* and fourteen sections of the third *Fasl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page 'Unwâن at the beginning.

Not dated; 19th century.

No. 955.

fol. 345 ; lines 19 ; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muhammad Rafî's *Abwâb-ul Jinân*, beginning as above :

Written in fair *Nasta'lîq* with an illuminated head-piece and occasional marginal notes.

Not dated ; 19th century.

A seal of Sayyid Safdar Nawwâb, Patna, is found at the top of the first page.

No. 956.

fol. 321 ; lines 19 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the *Abwâb-ul Jinân*, beginning as usual.

Written in ordinary Indian *Tâ'liq*.

Dated 4 Dulqâ'd, A.H. 1234.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تحفة الاخيار

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qâsidah Mûnis-ul-Abrâr* مونس الابرار, which he composed in praise of 'Ali, the fourth *Khalifah*.

Author Muhammad Tâhir طاهر،

Beginning :—

الحمد لله رب العالمين أما بعد إنكَ چون محتاج رحمت الله

* قالَ محمد طاهر ابن قصيدة را که بموسوس الابرار موسوم است

In a short preface the author tells us that as his *Qâsidah*, entitled *Munis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muhammad Tâhir bin Muhammad Husayn ush-Shirâzî un-Najafi ul-Qumni, a most bigoted Shi'ah, was, according to the author of the Kashf-ul-Hujub, fol. 54^a, a contemporary of Muhammad bin Hasan ul-Hasanî ul-Hurr ul-'Âmili who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the Majâlis-ul-Mu'minin of Nûr Ullah Shûstarî, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Sufism and a most virulent refutation of the Sufic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sufic writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Hasan Khirqâni, Hasan Basri, Ibrâhim Adham, Mâlik Dînâr, Shiblî, Junayd, Fudayl bin 'Ayâd, Bîshî Hâfi, Dun-Nûn Misri, Abû Hafṣ, Abul 'Abbâs, Muhyî-ud-Dîn Ibn ul-Arabi, Ahmad Gazzâlî, Sârî Saqâti, Bâyazîd Bistâmî and several others. It may be noticed that the author quotes passages from numerous Sunnî writers, particularly from Rûmî, for the sake of refutation.

In several places the author refers to his following previous compositions :—

أربعين (see Kashf-ul-Hujub, fol. 11^b), on fol. 78^a.

تحفة العقا (see Kashf-ul-Hujub, fol. 15^a).

تحفة عباسي (see Kashf-ul-Hujub, fol. 18^a).

حکمة المارفین (see Kashf-ul-Hujub, fol. 54^a) and حکمة الدارین on fol. 113^a.

The Qasîdah itself begins thus on fol. 2^a :—

بخون دیده نوشتیم بر در و دیوار که چشم مردمی از اهل روزگار مدار

محمد طاهر اصفهانی On the title-page the author is called

Written in ordinary Ta'lîq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 958.

foll. 155 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

شرح خطبة شقائقه

SHARH-I KHUTBAH-I SHAQ-SHAQIYAH.An exhaustive Persian commentary on the Khutbah-i Shaqshaiyah.

Commentator : Imdâd 'Ali.

Beginning :—

طوبی آدیب هدرت شقا شقه للتبیان حمد من عرف *

This is a commentary on the Khutbah-i Shaqshaiyah, found in the beginning of the well-known Arabic work Nahj-ul-Balâgat, which consists of discourses, letters and sayings ascribed to 'Ali bin Abû Tâlib, collected by Abul Hasan Muhammad bin Husayn bin Mûsâ, better known as ash-Sharîf ar-Râdi. See Hâj. Khal. vol. vi, p. 406. For the Khutbah-i Shaqshaiyah see Nahj-ul-Balâgat, MS. No. 1853 (fol. 11^b), Arab. Hand-list.

The commentator dedicates the work to the Wazîr Mahdi 'Ali Khân Bahâdur Sipihdâr Jang.

The commentator takes great pains in giving the explanation under the following different heads :—
البلاغة - النحو - الصرف - اللغة —
and last of all طرجمة - المطلب - الاستدلل - خاتمة. The Khutbah treats of the prerogatives of 'Ali and his noble qualities.

The date of completion of the commentary, given at the end, is A.H. 1247 = A.D. 1831.

Written in fair Naskh.

Not dated ; 19th century.

No. 959.

foll. 52 ; lines 14 ; size $7\frac{1}{2} \times 5$; $6\frac{1}{4} \times 3$.A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dî's Gulistân, without author's name.

It consists of two sections : the first, or the prose section, begins thus with the following heading :—

سخنیان جان نواز و بلند متنضم پندهای دلپسند و اندرزهای
 ارجمند ... جان پدر راستی بگزین و با راستکاران بنشین ^{الخ}*

The second, viz. the poetical section, begins thus on fol. 32^b:

ابیات جان فیروز و شیوه‌یان متنضم پندهای دلنشین و اندرزهای

* گزین سر هر دانش گزین و درست ^{الخ}

Written in fair Ta'liq.

Not dated; 19th century.

No. 960.

fol. 54; lines 15; size 8½ × 5; 6½ × 3.

The Same.

Another copy of the above work, beginning:—

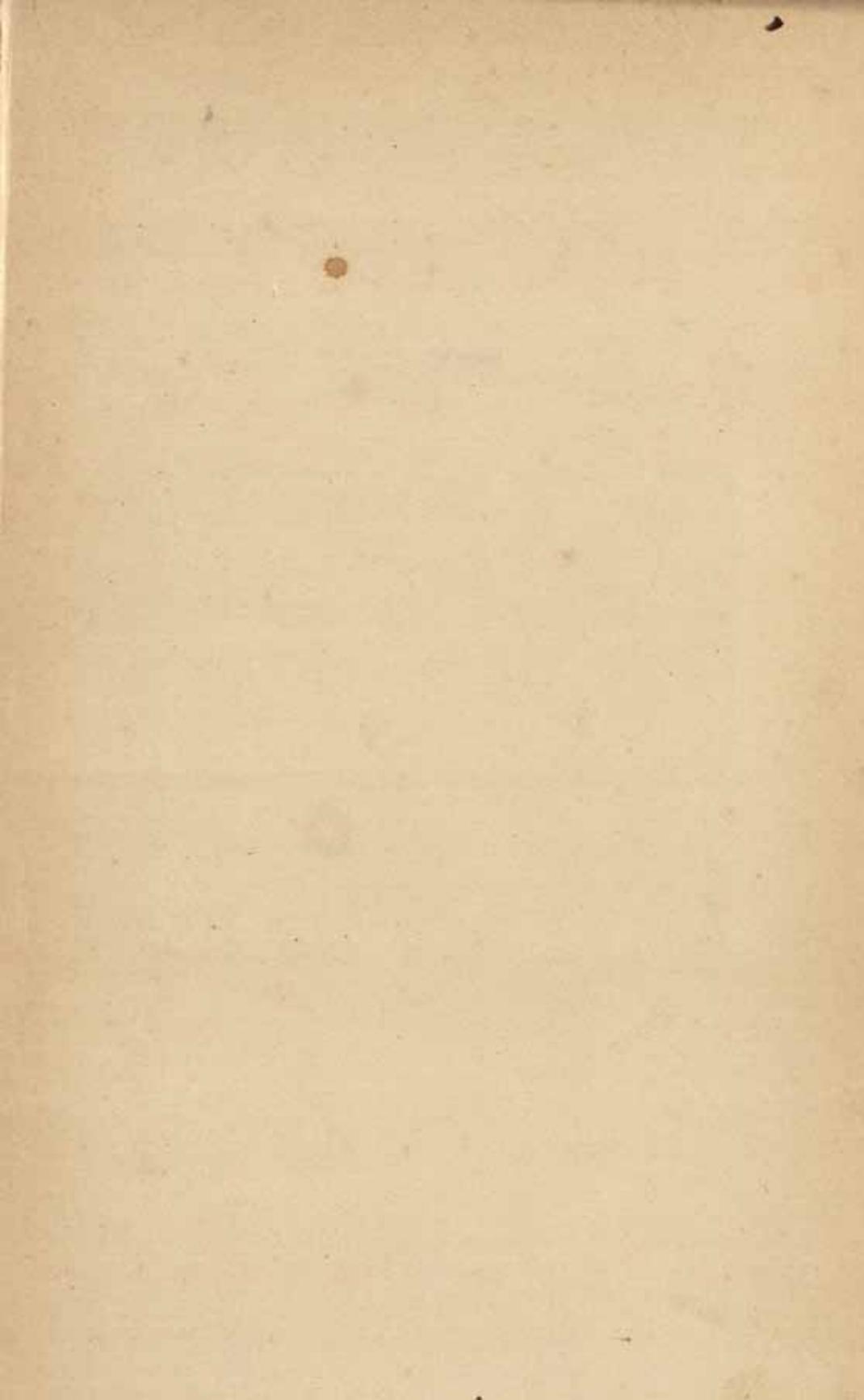
* سخنیان جان نواز و بلند

Written in fair Nasta'liq with marginal notes and emendations.
 Not dated; 19th century.

THE END.



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